G. 14. 13-2
Syn. 8. 53. 32.

A goodly treatise of faith, hope, and charite necessary for all Christē mē to know and to exercyse thē selues therin trāslated into englyshe.

Prynted in Southwarke, for James Nicolson.

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The translatoure.

There are many now a dayes that vse greate disputacions and reasonynge of fayth, thinking to haue faith whā they can reason muche of it. They know that by fayth only a man is iustifyed, or made tyghtreous, but yet they knowe not the grounde & pyth of faith, wherby a man is made righteous. Yee true fayth can better be felt inwardly, than it can be expressed with wordes. It is plāted in at the eare by hearynge of the worde of God, it is groūded and roted in mans harte, by the operacyon of the spirite, worckynge in the same worde, and finally (seynge it can not be hyd) it bresteth out in doynge of charitable dedes, the which the faythfull knoweth to be acceptable vnto God. And by thys worckynge or endeuoure to please God, he conceaueth an hope to optayne euerlastynge lyfe, wherin he shall rest in ioy with God: not of dewtye, as one that were hyred therto, but only of Gods bounteous goodnesse and mercye. The dyuels also haue an hystoricall fayth of Christe, and beleue al to be true ✠ is spoken of hym thorow out all the scripture: for they can not improue nor denye the treuthe of it. But seynge they conceaue not suche an opinion of God, as namely, that God is theyr redimer, that by hym and by none other (be he neuer so holy) they be saued, that in hym only they oughte to reioyce, to truste, and to be conforted: therfore is not theyr fayth auayleable or an occasyon vnto saluacyon, but rather (as sayeth saynte Iames) a cause to feare and tremble. It is not ynough to be baptysed, and to know by harte all ✠ articles of oure faith (although euery one that wyl be called a Christian is bounde to beleue & to know thē:) but he must also expresse them in hys lyuynge. Yf I beleue God to be a father, and a creator or maker of heauen and earth, and al that is therin of nought, and yet do not seke all ayde, comforte, and goodnesse at hym: how can I haue a true fayth or beleue in hym? howe can I saye truely: I beleue in God the father almygh

tyce &c. Herken how God complayneth by hys prophet Miche. 1. Shulde not a sonne honoure hys father (sayeth he) and a seruaunte hys mayster? Yf I be now a father, where is myne honoure? Yf I be the LORDE where I am feared? sayeth the LORDE of hoostes. As though he wolde saye: who declareth hys fayth that he hath to me? who loueth me as a son hys father? not for ony respect or regarde of auaun-tage that he can optayne by it: but of the inwarde and naturall mocyon of loue that he hath to my goodnesse Or who feareth me as a seruaunt? that dredeth punyshment for transgressynge of his lordes commaundemente. For as sayeth Dauid: They are all gone out of the waye, they are all become vnprofytable, ther is none that doth good: no not one By thys is it eupdēt what small fayth is founde in the world now a dayes and how lytell declaracyō of the same: specialy of those that can and do moost reason, & dispute of it. Thys I saye, and that in verbo domini that I wolde of god they vttered lesse wordes of fayth, hope, and charyte: but declared them more by outward dedes of ỹ same. To speake diuinite maketh not a diuine, but to lyue diuinite. Yf wyshynge myghte do good, I wolde hartely wyshe euery one that can speake muche of diuinite the same mynd, that saynt Augustine was in, whā he sayde: The vnlearned stonde vp, and take in ỹ kingdome of heauen, and we synke to hell with all our learnynge. Yf we dyd take once hartye grace to vs, and busyed oure selues to lyue the Gospel, than shuld not we need to be asked a counte of our fayth, than shulde we go on progresse from vertue to vertue, than shuld our lyghte lyghten the weakelynges, lest they do offende at Christe the heade corner stone. But alas for pytye, the greate punyshmentes wherewith God doth and wyll punysh vs comme vpon vs because ther is no faithfulnesse, ther is no mercye, ther is no knowlege of god in the londe: but swearynge, lyeng, manslaughter, thefte, and aduoutrye haue the ouerhand, and one blondshed dyng foloweth another, &c. Ose. 4. Loke therfore the

whole flock of them that wyl be seyers of god, that is ẏ cytesyns of Jerusalē: Seke thorow hyr stretes also yf ye cā fynd one man ẏ doth equal & right, or ẏ labou reth to be faythfull: and I shall spare hym (sayeth the LORD) For though they can say: The LORD lyueth, yet do they swear to deceaue. Where as thou: o LORD lokest only vpō faith & treuth. Christ himself hath prophecyed these peryllous tymes of oures sayenge: Whā the son of mā cōmeth, suppose ye ẏ he shal fynd faith vpō earth? As though he wold say, no. Yee where faith is not, there is an vnbermēt of wyckednesses: as sayeth Esay. 59. There is equite gone asyde, & righteousnesse stōdeth afarre of. Treuth is fallēdown in ẏ strete, & the thynge ẏ is playn & open, may not be shewed. Yee ẏ treuth is layed in preson, & he ẏ refrayneth hymselfe frō euell, must be spoyled. Is it not a pyteous case to heare ẏ prophetes thus complayne vpō oure wyckednesse, yee Christe hymselfe? What do we thynke that shal become of vs after thys vapoure rather thā lyfe? What and yf one man had gotten al the worlde, shulde it profyte oughte vnto hys soule after hys departynge hēce? seing he is come naked into this worlde, & must depart naked out of it agayn. Why do mē set so lytle by faith? & regard loue or charite as a thing lyttel worth? where as. s. Paul not Sstondinge dot cal loue the greatest of the thre theological vertues

That thou mayest therfor (good reader) exercyse theselfe inthese thre holy vertues, as namelye faythe, hope & charite or loue: I haue trāslated to thy behofe this lyttel treatyse, treatinge of the same: whose brefenesse I trust shal draw thy mind to ẏ reading of it. For by manifest scriptures (the which be here sufficientlye brought forth) thou mayest perceaue ẏ power of fayth whereby man is saued, ẏ which causeth mā to cōceaue an hope of ẏ lyfe euerlasting. And thus of inward ioy & gladnesse he breaketh forth vnto dedes of charyte, wherby he declareth his inwarde gyft of fayth. So ẏ finally he cā not chuse but hope to come vnto lyfe eternal ẏ which graūt vs he ẏ created & redimed vs. Amē.

¶ The fyrste chapter treateth of the Fayth in Chriſte, and what is a true Fayth.

FAyth is deſcribed playnly vnto vs in the epiſtle to the Hebrewes after this maner. Fayth is a Hebre xi
ſure confidence of thynges which are hoped for, and a certainte of thinges which are not ſene Herby we maye ſe which is the true fayth, namely, that we abyde & loke to optayne mercy of the LORDE: where as we fynde nought in vs ẏ is worthy of Gods mercy, nor ſe the good that God hath promyſed vs, but onely truſt in hym, becauſe he is mercyfull. Wherfore receauynge the worde that wytneſſeth vnto vs and beareth record of his goodnes, we haue a ſure hope in God by faith that he ſhall ſhewe his goodneſſe & tenderneſſe toward vs by his bounteous mercy. But hereto is requyred of vs that we reſte w̄ our whole

harte vpon this promyse of mercy, reioycynge in spyrite therin, and by fayth rendre vs in loue and thankfulnesse to God.

Thus haue we a sure testymony that we are come to a good fayth for we can fynde none other fundament wherevpon the synfull soule may rest, saue onely yf we can hope that God wyll be a mercyfull father, thorowe the death of IESV CHRISTE. This is it that Paul sayeth: No mā
1. Corin. 3. can laye another fundament, saue that which is layed already, that is CHRIST IESV. Suche fayth causeth a man to walke confidently & to be sure mynded to Gods goodnesse, wherin he can reioyce, so farre as he can beleue to optayne so much as God hath declared and promysed by his worde. Now because he beleueth the same, therfore is his spirite endued with godly ioye by the spyrite of God, whiche dyd appeare and teache hym the same by fayth.

Wherfore sayeth Paul: ye haue not receaued the spyete of bondage to feare ony more, but ye haue receaued the spyete of adopciō, whereby we crye Abba deare father. The same spyete certifieth our spyete that we are the chyldren of God. When a man feleth this by fayth, and his harte reioyceth therin, then hath he rest and quyetnesse in his conscience, hauynge no respecte to his owne workes or deseruynges, but onely to CHRISTE: which hath set hym atone with the father, throughe his bytter passyon and death. Thus geueth he onely CHRIST the glorye of his redēpcyon, & beholdeth hence forth no creatures more. It is sufficient to hym to knowe God in his goodnesse, beleuynge that mercy & goodnesse shalbe shewed vnto hym of God, & reioyceth in that he hath a mercyfull father in heauen, & in all thynges he cōceaueth a good opinion of God & his goodnesse. Suche Rom. 8.

fayth causeth hym to rest & to be cõtent, with all that the LORDES wyll is to do w̃ hym. Whether it be deth, hell, synne or deuell, none can make hym abashed. For as longe as a mã clyueth to Gods worde, beleuyng ꝑ God hath ouercome all euel thorow his loue towarde mankynde, thẽ is he at rest and peace in all ꝑ can betyde or chaũce vnto hym, beyng certified, that seynge God loueth hym, he sheweth mercy & kyndnesse in all that he doth vnto hym: and all mankynde. Whether it be thã anguysshe, paynfulnesse, or ony daũger that can happen vnto man other in body or soule, ꝑ cõmeth al to his auayl. Onely yf he cã beleue, & be persuaded in himselfe ꝑ God loueth him. For one frẽde forbeareth much of another ꝑ which natural loue causeth. Wherfore yf naturall loue can forbeare wrõge of a frende: how muche more ought we to forbeare ꝑ good, that is sent vs of God to our saluacyon.

Seynge fayth is a gyfte geuē of God, it is necessarye we turne oure selues lowly vnto the LORDE, desyrynge hym humbly to prepare oure hartes and make them wyllynge to accepte his worde with ioye. As muche as we loue Gods worde, so muche shal we be conforted & made glad in sprete by fayth in all that ẏ worde hath promysed vs. Seynge God is hyd in his worde, yee & is the worde it selfe, therfore yf we receaue the worde then by fayth and with ioye, we shall receaue so much as God hath sayd and promysed by his worde. CHRIST, which is the blessed worde of the father, geueth hym self with his goodnesse in to al fayth full hartes, and maketh hym selfe with all his goodnesse cōmune; takynge vs to his grace: yee with all the wyckednesse that is in vs. Whan we haue synned, than wyll God haue vs to admonysshe hym of his promyse: yf we than praye

with a faythfull harte, he shall remembre all that he hath promysed, and shal haue mercy vpon vs, to fulfyll hys promyse and worde.

Thys knewe Dauid what tyme he sayde: The worde of the LORDE is treue, and al his workes are faithful. Upon thys trusted the same Dauid whan he had synned, he put god in mynde of his wordes, sayenge: Agaynst the onely haue I synned, & done euell in thy syghte: that thou myghtest be iustifyed in thy sayenges, and shuldeste ouercome whan thou arte iudged. As though he wolde saye: LORDE. I haue trespassed, I praye the remembre thy word that thou haste promysed vnto the synners which turne agayne from theyr synnes, namely, that thou wilt receaue a sorowfull spyrete vnto thy mercy. Wherfor thou oughteste to receaue me vnto thy grace, that thou myghteste be founde ryghteous. Shewenge suche mercye vnto the

Psal. 32.

Psal. 50.

synner accordynge to thy promyse, than shalt thou discomfyte thyne enemyes wyth the treuth, which wyl iudge and estyme the as one that doth not accordynge to hys worde.

When Dauid nowe knewe inwardlye that he had optayned mercy of the LORDE, than dyd he prayse and thanke God in al his wordes and dedes sayenge: The LORDE is gracious and mercyfull, longe sufferynge, and of greate goodnesse. Psal. 144
The LORDE is louynge vnto euery man, and hys mercye is ouer all hys workes. The LORDE is ryghteous in all hys wayes, and holy in all hys workes. The LORDE is nye vnto all them that call vpon hym: yee all such as cal vpon him faythfully. And euen thus is it wyth vs: We can prayse and thanke God so earnestlye, and reioyce so greatlye in hys goodnesse, as we can beleue that mercye, and kyndnesse can be shewed by hym. Though the lawe

dydbtterlye dãne bs, & hel wold swa low bs bp, & though all syn, and o- ther enmyes wolde ouerrunne bs: yet muste we abyde sure bpon God, and se what CHRISTE hath deser ued and geuen bs by hys bytter pãs syon, and what he hath pzomysed, & thã shal faith wozke hyz wozke. ¶ If we haue receaued the wozde in fayth thzough the holy goost than shal we optayne mercye, and lyfe in the myddes of death, and of synne. Wy- thout hope dyd holde bp oure head, and the pzomyses sonke in oure har tes, we muste nedes be dzowned in despayze. Hope sayth: Wy sonne des
Eccli. 38. pyse not the selfe in thy sykneste, but pzaye vnto the LORDE and he shal make the whole. The synfull man beholdyng God, and knowyng him by hys wozde (that is) that he is mer cyfull, not wyllynge the death of a synner, he lyfteth bp hys heade w
Psal. 118. a lusty cozage sayenge: I shall not

dye, but lyue, and shewe forth the
workes of the LORDE. The LOR-
DE chastenynge hath chastened me
and not delyuered me vnto deathe.
Open vnto me the gates of rygh-
twysnesse, and whan I am entred
than shall I confesse the LORDE.
That is the gate of the LORDE, and
the ryghtwyse shall entre in thorow
it. All thys sayth and confydēce had
de Dauid, for he was sure fyxed vp-
pon Gods promyses. Whan his sin
nes wolde oppresse hym, than tur-
ned he vnto the LORDE, and hys
worde, the whiche whan he trus-
ted vnto, he reioyced in the LORDE.
All this caused the worde that was
beleued: yf he had ben weake in the
faith, he wolde haue thought contí-
nually that he muste be damned.
Wherfore he sayde, Wythout the Psal. 117.
LORDE had holpen a lyttell whyle
my soule shulde haue dwelled and
abyden in hell. Dauid sought none
other comforte, saue onely, that he

wolde fulfyll that vnto hym, which he had promised him, and beleuyng
Psa.118. this he was confoꝛted, sayenge: Thynke vpon thy seruaunt as concernynge ꝯ woꝛde wherin thou causedest me to put my trust, that confoꝛted me in my lowlynesse: ye thy woꝛde hath relyued me.

Herby may we discerne the true fayth, namely, that a man is fixed & groũded vpon God and his woꝛd, that is to saye, that he shall and wyl geue so much, as his promyse is, & ꝯ ꝯ synfull soule can be confoꝛted therin: oꝛ els is it not possible to knowe God in his goodnesse. ¶ If God be not knowé in his goodnesse by his woꝛde, how shulde ony man reioyce
Exo.15.16 and.17. in his goodnesse, oꝛ conceaue ony hope to come to his mercy? What tyme as the chyldꝛen of Israel had synned greueously agaynste God, murmurynge agaynste hym, and so pꝛouokynge hym to anger, and after that woꝛshippynge the golden

calfe, so ꝑ he wolde haue destroyed the whole multitude of them: Moses lyke a true and faythfull seruaũt of God, seing that God was angry, and beynge wyllynge to apeace his wrath agayne, he knewe no nearer nor feater waye to reconcyle the people agayne vnto God, than to offre a faythfull harte: wherwith he dyd knowlege God to be mercyful, kind and longesufferynge, shewyng mercy in thousandes. Moses was surely fixed vpon this grounde, that is, that the LORDE was mercyfull: But seynge his mercy was turned in to wrath by reason of the multytude and greatnesse of the synnes, he perceaued that it was not possible vnto mã to fynde grace by God: Wherfore he beganne to admonyshe hym of his kynde and fatherly loue, & to remembre all that which he had promysed vnto Abraham, Isaac, and Jacob. Thus was the LORDE pacyfied, so that he dyd not the euell Exo. 32.

that he hadde spoken agaynste the people. This hadde Dauid sene in spyrit (that is) that God in his wrath shulde remembre his conuenaunt sayenge: My conuenaunt wyll I not breake, nor disanull the thynge that is gone out of my lyppes. Dauid wytnesseth of faythful Moses, which brake and turned the wrath of God whan he admonysshed hym of his promyse. The LORDE (sayd he) wolde haue destroyed the people hadde not his chosen and electe Moses stonde for them agaynst the myssededes.

Psal. 88.

Exod. 32
Psal. 98

Whan the synnes be accomplysshed, and the synner knoweth not whether to turne hym, than is ther no counsell better then to submytte hym selfe before God, prayenge that he maye take his Godly worde to harte, and to knowe therby what mercy and forgeuenesse God wyll shewe vnto the, that trust in hym, & knowlege him by his fatherly loue,

The LORDE requyreth nought of vs for oure synnes but an heuy and contrite spyrete, a wyllynge harte to leaue synnynge, and an hūgry soule to fulfyll the wyll of God. Moreouer whan we be moost forsaken, and whan oure synnes and the iudgement of God do moost greuously oppresse vs, then is it tyme for vs to knowe whiche be the true fayth, & whan we ought to haue our syght and mynde moost surest fixed vpon God. Unto the synner is God mercyfūl, wherfore sayeth Paul: This is a true sayenge, and by all meanes worthy to be receaued, that CHRIST IESV came in to the worlde to saue synners, of whom I am chefe. Notwithstandynge, for this cause optayned I mercy, ỹ IESVS CHRIST might pryncypally shewe in me all longe pacyence, to the ensample of all thē whiche shulde beleue in hym vnto eternall lyfe. Furthermore sayeth Paul: Where abūdaūce of syn was 1. Tim. 1 Rom. 5

there was yet moze plenteousnesse of grace. Nowe where true fayth cõ meth, there shall it not be enquyzed, what ther is deserued, oz what a mã is wozthy to haue, oz howe impossible it is foz a man to come vnto the mercye of God. Foz ther is nothyng in man that is wozthye of mercyfulnesse: and fayth beholdeth God onely, and that whiche he hath pzomysed with hys wozde, and that the LORDE is mercyful, and wyl shew mercy vnto all them that seke hym in the treuth. Thys causeth the synner to conceaue an hope to optayne mercye by oure LORDE though to hymselfe it seme impossible. Thys maye we se by Abzahã, which beyng olde hũdzeth yeares, and Sara his wyfe foure scoze and ten, herde that they shulde haue a sõne in theyz olde age. Which thynge whan he herde it, it semed vnto hym impossyble, as it myght also to ony man: foz ther was no hope of ony frute. But seing

Genes. 17.

it was God that promysed it, and that Abraham gaue fayth vnto the worde: therfore dyd he hope contrarye to hope, and beleued agaynst nature, and thys fayth is reckened hym for ryghtwysnesse. Not because of hys workes, nor because of the circumcision or vncircumcision: but seynge he beleued, he dyd geue God the glory, and optayned mercye. Rom. 4

Thys is not onely written to know howe Abraham became ryghteous by hys faith, but also for our instruccyon, yf we beleue. CHRIST dyed for oure synnes, and is rysen agayn for oure iustyfycacyon. Thys thyng earnestly beleued shal also saue vs: for fayth consydereth onely howe much God maye and wyll geue of hys goodnesse.

Wherfore, let vs that be faythful rest onely vpon CHRISTE IESV that hath saued vs, although oure mysdedes be many and greate. Let vs trust and leane harde to Gods

wozde, it is ynough that God hath
pzomysed it: Thys doynge we be su
re and may reioyce that we be come
to the trewe fayth. Thys fayth had
Abzaham. He was pzomysed that
Gene. 22. thozowe hys sonne Isaac hys sede
shulde so encrease, as the starres of
the skye. After thys dyd God com-
maunde hym to offre the same sonne
and to slaye hym. Abzaham beynge
stayed in God and his pzomise, was
redy to accomplyshe Gods wyll.
Thus is Abzaham become rygh-
teous by the dede (that is) Abzaham
by thys wozke hath testifyed, and de
clared hys fayth to be good & trewe
befoze God, thus be hys wozkes coũ
ted ryghteous befoze God thozowe
fayth: As wytnesseth Saynt James
Jacob. 2. Thys all is spoken now to knowe a
trewe and good fayth, namely. Not
onely to beleue God to be a mercy-
full and good father: but also to be-
leue that God thzough hys mercye
wyll receaue a synner to grace: and

that he maye come to the fauour of God. Suche fayth causeth a man to reste and leane on God only, and so earnestlye to reioyce in the goodnesse of God, as doth he that fyndeth a treasure of greate value.

We speake not of a fayned faith, as the deuels haue, or as the wycked do beleue, nor of suche an hystorycall faythe as to beleue, that CHRISTE was crucyfyed: but we speake of suche fayth, and confydence, wherebye we are assured that the goodnesse, and mercye of God is oures, and that all is oures that is in God: that he is mercyfull vnto vs: that we can reioice in him, and walke confydently in hym, all thys is the operacyon of faythe.

Suche faythe causeth mortyfycacyon of the flesche wyth all hys concupiscence, whan he hath felte once by faythe the exceadynge goodnesse, that he hath founde by the LORDE. Gala. 5.

Shulde not suche a faythfull soule
reioyce in the LORDE his God by
true loue: & vse all spirituall glory:
Suche fayth causeth a man to cap-
tiuate and presone his witte, vnder-
stonding, & wyl wholy vnder Gods
worde, and reioyce only in God, say
enge with Dauid: My soule way-
teth onely vpon God, for of hym cō-
meth my helpe. He onely is my stren
gth, my saluacyon, my defence, so ỹ
I shall not greatly fal. And agayn:
Turne agayne then to thy reste (O
my soule) for ỹ LORD hath geuen the
thy desyre. And why: thou hast dely-
uered my soule from death, myne
eyes from teares, and my fete from
fallynge. I wyll walke before the
LORDE in the lande of the lyuynge.

Paul, what tyme he was come to
such earnest fayth, sayd very toyful-
ly: I shewed not my selfe amonge
you as though I knewe ony thinge
saue onely IESVS CHRIST, euen the
same that was crucyfied. It is not

ỹ Psa. 61.

ỹ Psal. 114.

2. Cor. 2.

sufficient to saye: I beleue that the holy church beleueth, or as myne elders haue beleued, but a man muste searche and proue how he beleueth. For by his owne fayth shall a man be acceptable to God. Yf he wyl procure to optayne ought of God, he must turne hym to God and knowlege hym by his owne fayth, that he is his LORDE and redimer. Abrahā saw God in sprete through his lyuely fayth and reioyced. This fayth corageth a man agaynst death, in it a man seyth his lyfe: For (according to the wytnesse of all scriptures:) The iust lyueth by his fayth. Note. Abac.2. Rom.1. Gal.3. Heb.10

‡ This fayth is not subdued vnto the lawe: for the faythfull accomplisheth the LORDES wyll in the sprete, through loue. So that he fulfylleth all that the lawe cōmaundeth. Not because it is a commaundement of the lawe: (for the lawe geueth onely knowlege of synne) but because he hath a loue to the commaundemen- ‡1. Tim 1 Gal.5

tes, and is ready to do all that is ac
ceptable to God. Wherfore sayeth
Gal.2. Paul: Thorow the lawe I am dead
vnto the lawe, that I myghte lyue
vnto God. I am crucyfyed with
CHRIST, yet do I lyue: Neuertheles
now not I, but CHRIST lyueth in me
For the lyfe which I lyue now in ỹ
flesshe, I lyue in the fayth of the sõne
of God, whiche loued me and gaue
himselfe for me. Agayn sayeth Paul
Ephe.1. that God hath made vs accepted in
the beloued sõne, in whom we haue
redempcyon thorow his bloude, na-
mely, the forgeuenesse of synnes ac-
cordyng to the ryches of his grace.

Seynge then that (accordyng to
these testimonies of scripture) the
worke of our redempcyon is accom-
plysshed in vs by CHRIST: therfore
must oure synfull soule knowlege ỹ
excellẽt worke in CHRIST only, and
in hym only rest by fayth. For
Joh.14. CHRIST sayd: No man commeth to
the father, but only by me. And: yͭ

ye are the father ought in my name he shal geue it you. But seyng faith is a gyfte of God, therfore muste we lowly and humbly praye the LORD to haue pyte vpon vs, and increase oure faith, ỹ we may know his goodnesse dewly by fayth, and reioyce in hym. Of this gyft speaketh Paul saying. By grace are ye saued thorow fayth, and that not of youre selues. For it is the gyft of God, not of workes, lest ony man shulde boast hymselfe. For we are his workemanship created in CHRIST IESV vnto good workes, to the which God ordeyned vs before, that we shulde walke in them. Whan man fyndeth rest, and quietnesse in his conscience by fayth beleuynge that all that is in God, is to mans behofe, that is a sure token that such a man is come to the faith whiche geueth health. For fayth certifyeth hym that CHRISTE hath ouercome death, hell, synne, and the deuyll for hym.

Joh.16.

Ephe.2.

As great as his faith is, so much also can he reioyce in God, Prayse God, and thanke God whiche hath receaued his synfull soule to mercy, not for the workes of ryghtwysnesse that we haue done, but accordynge to hys mercye hath he saued vs.

Thus muche nowe is sayde to knowe the trew faith: namely, to rest onely vpon CHRIST, and to knowlege oure redempcion, and saluacion by CHRISTES death, accordyng to hys worde. The whiche graunte vs the father thorowe hys welbeloued sonne CHRIST. Amen.

¶ The secõd Chapter treateth of ỹ inestimable, greate mercye, that we do purchase, and optaine by the lyuely fayth. For true faith cã not be vdle, but bryngeth vnto hym that possesseth her plenteous saluation.

When Paul wolde comforte the sycke, or stablyshe the weake in faith more & more than dyd he ofte rehearse and (as a man myghte saye) bette in them the

glad tydinges of the Gospell: Certi fienge them to what greate mercye they were called, whan God geueth them a good wyll to receaue hys worde with ioye, and to reioyce ouer all the goodnesse that the Gospel assureth vs of. Thys frute which the Gospel bringeth with it, and geueth vs oughte we hyghelye to thanke God for, and to reioyce forcause of so manyfolde gyftes, and treasures minystred, and geuen vs by hym, thankynge, and praysynge God whiche hath opened oure eyes, and inwarde syghte: So that we maye dewlye knowlege oure saluation by CHRIST IESV & reioyce in him only.

This is the intent now wherfore Paule doth so earnestly admonyshe vs not to receaue such gyftes inuayne, but that the worde of God be frutefull in vs by fayth, and loue, that God myghte be praysed, thanked, and honoured for hys workynge so wonderfullye, mercyful-

cifully, and glorioullye in all faith-
full hartes. Therfore sayeth Paull:
2. Tess. 2. We are bounde to geue thankes al
waye vnto God for you brethren be
loued of the LORDE, because that
God hath from the beginninge cho
sen you to saluation in the sanctify-
enge of the spirite, and in beleuinge
of the treuth, whereunto he hath cal
led you by oure Gospell, to optayne
the glorye of oure LORDE IESVS
Ephe. 1. CHRIST. Fayther more saieth Paul
After that ye herd ỹ worde of treuth,
namely, the gospell of youre salua-
tion, wherin whan ye haue beleued
ye were sealed with the holy spyrete of
promesse, whiche is the earneste of
oure enheritaunce to oure redemp-
tion, that we mighte be his owne to
the praise of his glorye. And agayn:
1. Tess. 1. Because we knowe (brethren belo-
ued of God) howe that ye are electe.
For oure Gospell hath not ben with
you in worde only, but both in pow
er, and in the holy goost, and muche

certaynte. In all these forsaide reasons are we exhorted, to receaue the godly worde with greate luste, and loue, prayenge the LORDE humbly to geue vs grace that we maye take it to harte, and receaue it as a gladde tydinge that is shewed, and prompled vs by the worde. Paule what tyme he preached the worde of God, he thanked hym, and sayde:
For thys cause we thanke God wythout ceassynge, because that whan ye receaued of vs the worde of the preachynge of God, ye receaued it not as the preachynge of men, but (euen as it is of a treuth) the worde of God, whiche worketh in you that beleue. 1. Tes. 2.

It is not sufficiente that we can bable muche of the worde, and haue many treatyses and bokes thereof: but we muste also be chaunged and renewed in the spirite through faith of the worde in oure lyuyng, so that we can reioyce in spirite, beyng sure Nota

that the worde of God hath ended a greate glorious worke in vs. By faythe of the worde muste we be renewed in sprete, and in conuersacyon: so ẏ we can reioyce in sprete beynge assured that the worde of God hathe fullended a glorious worke in vs. By fayth in the worde muste we be certyfyed that muche is geuen vs of the LORDE.

By fayth muste we trye oure lyues. Thys worde worketh myghtelye,
Roma.5. whan it is receaued in faythe: for CHRISTE reconcyled vs by the father, whan we were yet enemyes
Ephe.2. vnto hym. We are approched and come neare vnto God by the faythe in the worde, where as afore we were straungers: so that we be e-
Joh.15. uen electe, and chosen chylderen.

CHRISTE sayeth: Nowe are ye cleane, because of the worde that I haue spoken vnto you. Abyde ye in me, and I in you. Alas we be all dettours, our synnes will depreasse

vs, oure conscyence is of tymes greued, whan she douteth whether to turne herselfe. We fynde nought in oure selfe, whereof we myghte haue ayde, or comforte. But yf we coulde beholde CHRISTE only in oure trouble, and ponder by oure selfe the profyte of hys passyon, and remembre the mercye promysed vnto vs by Gods goodnesse: Howe earnestlye shulde we than ryse from oure synnefull lyfe: sayenge wyth a lustye corage: Wherfore shulde I mystruste? he dyed for me whiche shall iudge me, and he hath also wete safe to call me, I wyll ryse and seke my LORDE my God. He may dāne, but I am sure he wyll saue. The LORDE is oure iudge, the LORDE is oure lawe geuer, the LORDE is oure kynge, he shall come hymselfe, and saue vs. yf God be wyth vs, who can be agaynste vs? whyche dyd not spare hys owne sonne, but hym hath he Esa.3. Rom.8.

geuen for vs all: howe shall nothe geue vs all thynges with hym also? Who wyll laye ony thynge to the charge of Gods chosen? It is God that maketh ryghteous, who wyll than condempne? It is CHRISTE that dyed, ye rather whych is rayled vp agayne, whiche is also on the ryghthande of God, and maketh intercession for vs. We haue CHRIST for aspecheman, for a mediator, and an apeacer of Gods wrath, whose bloude calleth for mercye for vs. By CHRISTE haue we a sure, and fre entraunce to the father.

1. Timo. 2.
1 Johan. 2
Ephe. 2.

Whan the synner seyeth all this in the scrypture, and can stonde sted faste vpon these wytnesses, than maye he perceaue ryghtewell that they be wrytten to oure comforte, that the synner myghte hope to optayne mercy by the father. yf he submytte hymselfe vnto God, the LORDE shall accomplysshe hys promysse in hym, and steare the synner to

Rom. 15.

repentaunce. All this commeth by the worde which the synner heareth, and taketh to harte: for so myghtely worketh it in a man. Therfore doth Paul call the worde or gospell ỹ power of God, sayinge: I am not ashamed of the Gospell of CHRIST: for it is the power of God, whiche saueth al that beleue theron, the Jewe fyrst and also the Greke: For in it ỹ rygh teousnesse ỹ is of value before God is opened, whichcõmeth out of faith in to fayth, as it is written: The iust shal lyue by his fayth. Again sayth Paul: The worde of the crosse is folyshnesse to them that perysshe, but vnto vs that are saued it is the power of God. In these aforesaid scriptures is it euident that God doth & wyll worke a myghtye and blessed worke: namely, that he wyll turne & conuerte a synner through his wordes. Let vs therfore cal earnestly vpon hym, desyryng hym to poure out his worde feruẽtly vpon vs, and to

Rom.i.

2.Cor.ii.

worke therwith mightely in our har-
Actu.4 tes. Peter preachyng the worde dyd
conuerte thre thousande men at one
2.Par.14 tyme. Scripture sayeth that what
ỹ tyme the chyldrē of Israell fought
agaynst the Moryans, in theyr an-
guyshe they called vpō God, and he
herde them because they beleued on
hym. And agayne ther is wrytten:
2.Par.16. The eyen of the LORDE beholde the
whole earth, and geue strength vn-
to them that trust in hym with a per
fecte harte. And agayne ther is wryt
2.Par.13: ten: And Juda was greatly confor-
ted, for they trusted in the God of
2.Par.14 theyr fathers. And of Asa sayeth the
scripture that he called vpon ỹ LOR-
DE his God, and sayd: LORDE, it is
no difference with the to saue by few
or by many. Helpe vs O LORDE our
God: for our trust is in ỹ, & in thyne
name we come forth agaynst this
2.Par.20. multitude. Such lyke prayer made
kynge Josaphat in his anguyshe, &
ỹ LORD dyd help hym. By this may

we perceaue ẏ power of faith, which he requyreth of vs: namely, that we must loke vpō his worde & what he requyreth of vs: Agayne what he hath promysed vs, how faythful he is of his promysse, and true in his worde. Consyderynge this we maye be stedfast in his worde, and folowe the counsell of Syrak, writynge in his boke called Ecclesiasticus: Beleue in God, and he shall helpe the: ordre thy waye aryght, and put thy trust in hym. Holde fast his feare & growe therin. O ye ẏ fear ẏ LORD, take sure holde of his mercy: shrenk not away frō him, ẏ ye fal not. O ye ẏ feare ẏ LORDE, beleue hym, & your rewarde shal not be emptye. O ye ẏ fear the LORD put your trust in him & mercy shal come vnto you for pleasure. O ye ẏ fear the LORD, set youre loue vpō him, and your hartes shal be lyghted. Cōsydre ẏ olde generacyns of men (O ye chyldrē) & marke them well: was ther euer ony one

Ecclesi. 2.

cõfoũded ẏ put his trust in ẏ LORD? Who euer continued in his feare, and was forsaken? Or whom dyd he euer despyse, that called faythfully vpon hym? &c. And agayne in the same chapter: They that feare the LORDE, wyll not mystruste his worde: and they that loue hym wyll kepe his cõmaundements. &c.

Thus is it euydent that fayth muste nedes be a worke glorious & puyssaunt, wherby man optayneth so much of the LORDE. How coulde ony mã comprehende and perceaue
Joh.1. the power of faith? and that by fayth we are one with God. Jhon sayeth: That God hath geuen all
Marci.9 mẽ power to be the chyldrẽ of God.
Joh.11. Christ sayd: All thynges are possible vnto hym that beleueth. And agayn
Math.17. ꝑf ye beleue, ye shall se the glorye of God. And agayne: ꝑf ye haue fayth as a grayne of mustarde sede, ye maye saye vnto this mountayne: Remoue hence to yonder place, and

he shall remoue, nother shall ony thynge be vnpossible vnto you. Now seynge God worketh so gloriously in all faythfull hartes: then is it conuenient that we humbly beseke hym to teach vs to trust in his worde. For we shall reioyce so much in his goodnesse, & loke for so much aide & cõforte at his hãde, as we can trust in hym, and in his worde. We rede of Sulãna, that what tyme she was in hir moost distresse & anguish beyng iudged wrongfully to death, she syghed and prayed to God, trustyng stedfastly in him, and ỹ LORD delyuered her. Daniel also whan he was cast in ỹ Lyõs denne was not hurte of them: for he trusted in God. Sulãne. b

Bel.g

The godly worde commeth not for nought, it worketh wonder fully whan it is receaued in fayth. Therfore doth saynt James exhorte vs to receaue with mekenesse the word that is grafted in vs, whiche is able to saue our soules. A man can not Iacob.i.

erre, so longe as he can testyfye hys lyfe to be led accordynge to Gods worde. ¶ If a man haue his mynde fixed vpon mans inuencyons, or inuented holyneſſe: he maye ſurely be dyſquyete and conforteleſſe. But ſo longe as a man hath his eyen fixed vpon God and his worde, bearynge Gods commaundementes in his harte: ſo longe doth that man walke in ſekerneſſe, beynge aſſured of all ỹ is expreſſed by Gods worde and is ſure of his ſauegarde and cõforte: accordynge as Paul ſayeth:

Rom. 3 All men are lyars, but God is true.

The ſonne of God is the wyſedome of ỹ father, Who ſo now doth yelde hym ſelfe vnto the word, receauyng therby the wyſedome of the father: the ſame is dryuen from death vnto

Eccli. 4 lyfe by the ſpyrete of God. Syrak ſayeth: that wyſedome breatheth lyfe in to hyr chyldren, & receaueth them that ſeke her. It foloweth then that they which haue once aſſayed god by

his worde in the wysedome of God: that those I saye maye come to com plete lyfe. But it is contrarye with the worldly wysedome, as wytnesseth Paul, sayenge: In so muche as the worlde by the wysedome ther of knewe not God in his wysedome it pleased God thorowe folyshe preachynge to saue them that beleue. 1.Cor.1

Whan Paul was mynded to conuerte ony man, then wolde he laye nothynge before hym, saue onely Gods worde, sayenge: I haue begotten you in CHRIST IESV thorowe the gospell. Wherfore I erhort you, be ye my folowers, as I am IESV CHRISTES.

So longe as a man redresseth hys lyfe accordyng to Gods worde, so longe shall he come walkynge the ryghte waye of saluacyon, and reioyce in his conscyence: For all that the worde of God doth vtter is concernynge ether mercy or

inwarde consolacyon. Peter sayeth:
Actu.10. ye knowe of the preachynge ẏ God
sent vnto the chyldrē of Israel, prea
chyng peace thorow IESVS CHRIST.
Of hym beare al the prophetes wyt-
nesse, that thorow his name, all they
that beleue in hym, shall receaue re-
Luce.24. mission of synnes. Luke also wry-
tyng CRISTES wordes sayeth: Thus
is it wrytten, and thus it behoued
CHRIST to suffre, and the thirde day
to ryse agayne from the dead, and to
let repentaunce and remyssiō of syn
nes be preached in his name amōge
al nacions. This knewe Esay afore
Esay.55. hande whan he sayde: Lyke as the
rayne and snowe commeth downe
from heauen, and returneth not thy
ther againe, but watereth the earth,
maketh it frutefull and grene, that
it maye geue corne and bread vnto
the sower: So the worde also that cō
meth out of my mouth, shall not tur
ne vnto me voide agayn, but shal ac
complyshe my wyll, and prosper in

the thynge whereunto I sende it.
Hereby we are taughte, that like as the earthe is made frutefull of the rayne that God sendeth: so shall we also be renewed and be frutefull, yf we knowlege God a ryghte by hys worde, and retoice in al that he hath wytesafe to warne vs of by hys worde. yee we shall mortifye the flesshe wyth all hys desyres, and be ioyned to God.

He that cleueth vnto god, becommeth one spyrete wyth hym: and optayneth all goodnesse wyth hym. A man retoyceth so muche in God, as he is knytte wyth him by fayth, and is diligent in all thynges to forther hys glorye. The olde father Symeon beholdynge the lytle babe, and beynge sure inwardlye that he was hys sauecoure: (for he loked for hym by hys fayth) retoyced in hys harte, desyrynge to go to hys reste by bodely death: for his eyen had sene the sauegarde of men. Euen so lykewyse Luce. 2.

we, yf we had sene by fayth the loue which God beareth toward vs, how hartelye shulde we then yelde oure selues vnto death? For fayth certyfyeth the harte that God is a mercyfull father, and that mercye shall be shewed vnto vs by ỹ death of IESV CHRISTE. We can optayne no greater rewarde than to beleue that God is wyth vs, and we beynge wyth the LORDE are safe. Steuen seynge heauen open by fayth, sayde incontinentlye. LORDE receaue my spyrete. For thys cause sayde Paule: Because therfore that we are iustyfyed by faythe, we haue peace wyth God thorow oure LORDE IESVS CHRISTE, by whom also we haue an entraunce in faythe vnto thys grace, wherein we stonde. Here lo is no mencyon of workes, or of ỹ lawe: for by the workes is noman iustyfyed. But the workes muste breake oute thorowe loue, and declare oure inwarde fayth, by workynge of cha

Actuũ. 7.

Roma. 5.

ritable dedes. Job was ashamed of all hys workes, and was not so bold as to lyfte vp hys heade before hys LORDE God, but submitted hym selfe lowly vnto him: ye though ther had ben founde some right wysnesse in hym. Dauid also sayde: LORDE entre not in to iudgemente with thy seruaunte, for in thy syghte shall no-man lyuynge be iustifyed. Neuer-thelesse God wyllynge to certifye vs what we maye optayne by fayth, he shewed vs that by pure, and one-ly loue, and mercye he taketh the syn ner to grace, wythoute ony regarde of dedes: so that mercye shulde be shewed to vs of promyse, and not of dewtye. Therfore ought we to geue all glorye vnto God onely. Dauid wytnesseth thys same sayenge: Bles sed are they, whose vnryghteousnes se is forgeuen, and whose sinnes are couered. Blessed is the man vnto whome the LORDE imputeth no syn, and in whose sprete ther is no gyle,

Job.9.

Psal.142

Roma.4

P

Herin maye you perceaue the maner of iustifienge, namely, that God wyll of pure mercye forgeue the synnes, requyrynge but onely stedfaste fayth of vs. Wherfore, a synner perceauynge that by the goodnesse of God onely he is come to grace, he oughte to geue hym onely for it all prayse and honoure. Paul sayeth: yf Abraham were made righteous thorow workes, then hath he wherin to reioyce, but not before God. But what sayeth the scrypture? Abrahã beleued God, and it was coũted vn to him for righteousnesse. Unto him that goeth aboute with workes, is the rewarde not rekened of fauour, but of dewty. But vnto him ỹ goeth not aboute w̃ workes, but beleueth on hym that iustifyeth the vngodly, is fayth counted for ryghteousnesse.

Rom. 4.

For by the law commeth but knowlege of synne. But nowe wythoute addynge to of the lawe is the ryghtwysnesse whiche auayleth before

Rom. 3.

God declared, hauynge wytnesse of ẏ lawe and prophetes: but I speake of the ryghtwysnesse before God, whiche commeth by the fayth on IESVS CHRISTE, vnto all, and vpō all them that beleue. Here is no difference: for they are all synners, and wante the prayse that God shulde haue of them. Wythout deseruynge are they made ryghteous, euen by grace, thorowe the redempcyon that is done by CHRISTE IESV: whō God hath set for a mercyseate thorowe fayth in hys bloude, to shewe the ryghteousnesse which auayleth before hym, in that he forgeueth the synnes, which were done before vnder the sufferaunce of God. And agayne: We holde therfore that a man is iustifyed by fayth, wythout the workes of the lawe. &c. Thus farre be the wordes of saynt Paull, wherein he teacheth vs, that by faythe we optayne all ryghteousnesse, and not by oure owne procuryng

of suche strengthe is the grace of fayth.

Whan God perceaueth in vs a faythfull harte whiche seketh hym earnestlye, dredynge, and fearynge hym: thā doth he communicate, and ioyne hymselfe vnto suche one, geuynge hymselfe wholye ouer vnto hym, with all that is in hym. For a man optayneth by faythe all that, which God hath promysed vntothe ẏ faythful saiēg. I wil spouseẏ vnto me foreuer. I wyll marye the vnto me in ryghtwysnesse & mercy. I wyl mary the vnto me in fayth, & trueth and thou shalt knowe the LORDE. All the lawe, and commaundementes stretche therto, namely, that we shulde fulfyll them, and lyue so, that oure good workes maye testyfye, and declare oure faythe, and loue, that we haue towarde God. But seyng we be frayl, and oftymes fall through weaknesse of the flesh: therfore shall we endeuoure oure

Oset. 2

selfes to ryse agayne wyth a good wyll, syghynge for oure mysdedes, askynge mercye wyth a sorowfull spyrete. When we beholde oure synnes, then let vs humblye beseke God to geue vs a faythfull harte. For yf God seyth an hungrye soule in vs, whiche longeth for the ryghteousnesse of faythe, and that we do so procure grace by God, as by one whiche can comforte the synner: than shall the LORDE receaue suche a faythfull harte vnto hys grace. For faythe and loue cause a man to haue alwaye a good opynyon of God.

Wee it is the beste, and mooste excellente gyfte that we can haue to be comforted in God, and in hys gyfte. For as our opinion is of him, so shall he please vs. And euen as fayth is a gyft of God, geue freely to man: so muste thys opinion of God come freely of him also. yf we knowlege hym for a mercyful father, than

shall we reioyce in hys mercye, trul
synge in hys goodnesse, and axe
mercye at hym with a chearefull
mynde. But yf we knowlege hym
for a dredefull iudge: than shall we
not reioyce in hys goodnesse, but e-
uer feare, and tremble before hym:
for we fele no certentye of hys good-
nesse. Such men can not reioyce in
God, nor loke for ony comforte of
hym. Wherfore Paull doth exhorte
vs very earnestlye to loue, that the-
reby we myghte know God a right,
reioycynge in all hys goodnesses,
Colos.3. and so to prayse and thanke hym, sa
yenge: But aboue all thynges put
on loue, whiche is the bonde of per-
fectnesse. And the peace of God ru-
le in youre hartes, to the whyche
peace ye are called also in one bo-
dye, and se that ye be thankefull.
Let the worde of CHRISTE IESV
dwell in you plenteouslye, in all
wysedome. Teache, and exhorte
youre owne selues wyth Psalmes,

and hymnes, and spirituall songes, which haue sauoure with them, syn gynge in your hartes to the LORD. And what so euer ye do in worde or dede, do all in the name of the LORD IESV, & geue thãkes vnto god the fa ther by hym. All this must come by fayth. For as a man reioyceth in God: euen so shall he prayse hym, thanke hym, and euen brest out in syngynge to hym, as to one by whõ health and saluacyon is happened vnto hym: yet though the flesh wyll cause hym to synne, and greue hym inwardly. But yf he knowlegeth God for a mercyfull father: then is he confor̃ted agayne by his good nesse, as wytnesseth Paul sayenge: God which is rych in mercy, thorow his great loue wherwith he loued vs, euen whan we were dead in syn nes, hath quickened vs vñ CHRIST. Than is God mercyfull vnto vs, & a father of mercy, geuen vnto vs vñ all his goodnesse, and then are we sa

ued by his goodnesse: whan we can beleue thorow fayth ỹ redẽpcyon & iustifycacyõ declared by his worde.

Rom.10. Therfore sayeth Paul: yf a man beleue from the harte, he shalbe made ryghteous: and yf a man knowlege with the mouth, he shalbe saued.

Esay.28. For the scripture sayeth: Who so euer beleueth on hym, shall not be confounded. Seynge then that fayth was so necessary, therfore was CHRIST so diligent, euen to beate it in vs: As for an ensample, to the

Math.9 syke of the palsey he sayde: My sonne be of good cheare, thy synnes

Math.15. are forgeuen the. And to the woman of Canaã: O woman, great is thy fayth: be it vnto the, euẽ as thou desyrest. And agayne to Martha

Joh.11. he sayeth: I am the resurrecyon and the lyfe, he that beleueth on me, shall lyue, thoughe he were dead already: And who so euer lyueth and beleueth on me, shall neuer dye. Item to the woman that was

lyke of the blody yssue, he sayde: Doughter be of good conforte, thy fayth hath made the safe. Thus is it euident that all is ascribed vnto fayth, and not vnto vs. For oure workes can stretch no farther, saue onely to shewe oure wyllynge harte, and to yelde thankes vnto hym whiche throughe vnoutspeakeable loue hath saued vs. And thus dorynge we geue only God the honour for all ỹ good which he worketh in vs. Loke vpon the seconde to the Hebrues. And in the eleuenth chapter he sayeth: Without fayth it is vnpossible to please God. For he that commeth vnto God, muste beleue that God is, and that he is a rewarder of thē that seke hym. And agayne: We knowe ỹ a man is not made righteous by ỹ dedes of ỹ law but by ỹ faith on IESVS CHRIST. We haue beleued also on IESVS CHRIST, that we myght be made ryghteous by the fayth on CHRIST,

Mathe.9

Heb.11.

Gal.2.

and not by the dedes of the lawe.

1.Joh.5. Jhon also sayeth: All that is borne of God, ouercōmeth the worlde: and this is the victory that ouercōmeth the worlde, euen our fayth. Who is it that ouercōmeth the worlde, but he which beleueth that IESVS is the sonne of God? And further in the same chapter: These thynges haue I writte vnto you, which beleue on the name of the sonne of God, that ye maye knowe how that ye haue eternall lyfe, and that ye maye beleue on the name of the sonne of God.

And this is the fre boldnesse whiche we haue towarde hym, that yf we aske ony thynge accordyng to his wyll he heareth vs. Lo, how yf a man beleueth, (that is) yf he setteth his trust vpon the goodnesse of God only, he is herde, and optayneth all that he requyreth of the LORDE, as Marke also wytnesseth. Paul what tyme he preached the forgeuenesse of synnes he dyd alwaye ascribe it vnto fayth:

Mark.11.

Actu.13. 14.16.

that we myght knowe the vertue & power of CRISTES death, and that we shulde geue all glorye and prayse vnto hym, which hath receaued vs vnto the fayth by his goodnesse. IESVS preached the Gospell of ỹ kyngdome of God, sayenge: The tyme is fulfylled, and the kyngdome of god is at hande, amende your selues, & beleue the gospel. Mar. 1

Here myght some men saye: ye speake so much of fayth, & that man is iustified by fayth onely, and not by workes: Where as saynt James neuertheless sayeth, that fayth without workes is dead. Trueth it is, & he sayeth well: For without ther ensue forsakynge and lothsomnesse of synnes, and without a man rest and reioyce onely in God, hauynge respecte to none other creature, seekyng helpe or confort at the same: Then is it a token that he is not wholy fixt vpon God, nor putteth his trust in hym. So longe as a man reioyceth Nota.

in synnynge, so longe is not God his ioye. As longe as man cōmeth not to God with more loue & thankfulnesse, nor can quyete hym selfe with God: so longe hath he not the trewe fayth. The trew fayth mortifyeth the synnes, that the outward workes maye testifye of the inward fayth. Thus doynge optayneth God the glorye, whiche wyll worke wonderously in all them, in whom he hath poured his worde by fayth.
Math. 5 Therfore sayd CHRIST: Let youre
1. Pet, 2 lyght so shyne before men, that they maye se your good workes, and glorifye youre father which is in heauen.
Phil. 2 Scripture wytnesseth euery wher ẏ fayth must make new creatures, orels shuld it not work, ẏ worke wherfore God sent his worde. Not that workes iustyfye a man: But seynge man is iustifyed by fayth, therfore is he called iustyfyed or ryghteous for doynge the workes of fayth: For the workes be called

yghteous before God, by reason
of fayth. Here vpon bringeth sayntIacob.2
James Abraham and Rahab as
proues, sayenge: Wylte thou vn-
derstonde O thou vayne man, that
fayth without dedes is dead? Was
not oure father Abraham iustyfyed
thorowe workes, whan he offred Y-
saac his sonne vpon the altare?
Thou seyst how that faith wrought
with his dedes, through the dedes
was the fayth made perfecte: and
the scripture was fulfylled, whiche
sayeth: Abraham beleued God
and it was reputed vnto hym for
yghteousnesse, and he was called
the frende of God. &c. yf Abra-
ham had douted on Gods promyse,
whan he wolde haue offered his
sonne: then hadde not his faythe
bene yghte nor sufficyent. Ra-Iosu.2
hab also shewed hyr fayth, where-
by she let the spyes go, shewynge
them whiche waye they shulde go.
She beleued stedfastly that God

shulde cause the chyldren of Israell to wynne the cytie of Jericho, and by ỹ fayth was hyr faythfull worke accepted before God. God loked
Gen.4. first vpon Abell and then vpon his
Gal 3. gyfte. The scripture hath shut vp al vnder synne, that the promyse shuld come by fayth on IESVS CHRIST, geuen vnto them that beleue. Hereby we maye se that fayth only iustifieth (that is:) When we forsake all creatures, submyttynge our selues, and passe by all mans inuencyons or holynesse, fallynge and leanynge to CHRIST only, sayenge: O LORDE I knowlege health to be happened vnto me by the. LORDE augmẽt
Joh.8. thou my fayth. CHRIST sayd: I am the lyght of the worlde he that folowyth me shall not walke in darkenesse, but shal haue the lyght of lyfe. And agayne in the same chapter: yf ye continue in my worde, then are ye my disciples, and ye shal knowe the trueth, and ỹ trueth shal make you

fre. Though the kaythfull fell to syn
nynge, yet remayneth God a frende
vnto the kayth and loue that he kyn-
deth in a mā: his pzomyses vnto thē
that beleue are so manyfold. Dauid Psal. 36
sayeth: yf the ryghteous falleth, he
shall not be bzused: foz the LORDE
doth staye hym with his hāde. Paul
sayeth: Then is ther now no damna Rom. 8.
cyon vnto them that are in CHRIST
IESV, which walke not after ỹ flesh,
but after the spzete. Foz the lawe of
the spzete (ỹ bzingeth lyfe in CHRIST
IESV) hath made me fre from ỹ lawe
of synne and death. Saynt Jhon al 1. Joh. 3.
so wzytteth sayenge: Who so euer is
bozne of God, synneth not, foz his
sede remayneth in hym: & he can not
synne, because he is bozne of God.
Though a man be weake after the Nota.
flesh, and thereby fall to synne: yet
doth God loue a man foz the kayth
wherby he loueth God. When he
falleth, his fall is not vnto dead: foz
his spzete is without gyle. The

LORDE suffereth the ryghteous to fall, leste he stonde to muche in hys owne conceate: but that he aske mercy with all his harte. The ryghteous falleth seuen tymes in one daye, and ryseth agayne. The LORDE taketh the faythfull for his best beloued, and reserueth hym to his mercy. Salomon sayeth: The ryghteous laboureth to do good, but the vngodly vseth hys increase vnto sinnes. Oure prayer is that we maye abyde by the gladde and ioyfull tydynges of the gospell. For he that beleueth, and is baptysed shall be saued. I bringe you tydynges of great ioye which shal happē vnto al people: for vnto you is this daye borne the Saueoure, euen CHRIST the LORDE.

Prou. 10

Mark. 16.

Luce. 2

Thus farre is now sayde of the mercy, which we optayne by fayth: For true fayth ioyfully receaued, excludynge al ꝑ is contrary to CHRIST bryngeth a greate health wyth her.

¶ The thyrde chapter shall treate how hurtefull vnbeleke is, and what is the cause that men be so colde and straunge in Godly matters and thinge towarde God.

When we consydre our fyrste progeny, then is it euydent vnto vs, that the nature of man is created to ỹ lykenesse of God in wyll, reason, and vnderstandyng: folowynge God through wysedom, and by knowlege of the creatures. And that man was toyned w̄ a perfecte hart vnto God, wsynge hym w̄ a cõplete knowlege. Upon this hath God set him in the paradyse of pleasure, geuynge hym a cõmaũdement, namely, ỹ he shuld not eat of the tre of knowlege of good & euell. This cõmaũdemẽt was geuẽ vnto Adã by God, to ỹ entent ỹ he wolde proue, whether he wolde abyde stedfast by his word & cõmaũdmẽt, or not. But ỹ deuel, which was minded to bring synne & deathe in to the worlde thorow vnbeleke, occasioned to it by his Gene. ii

enuye to mankynde, he hath stered the serpent (which was the sotyleste creature of all creatures) to saye vn
Gene.3 to the woman: yee, hath God sayd in dede: ye shall not eate of all maner trees in the garden? Then sayd the woman vnto the serpent: We eate of the frute of the trees in ỹ garden: But as for the frute of the tre that is in the myddes of the gardē, God hath sayde: Eate ye not of it, ne touche it not, lest ye dye. Whan the Serpent now perceaued that Eua stode weakely vpon Gods worde, for she sayde: lest we dye (where God neuertheless hadde sayde: Loke in what daye so euer thou eatest therof thou shalt dye the death:) he dyd assault Eua fyrst, to make her dout in Gods worde, and to brynge her frō it. Now whan he had her so farre: than brought he her yet farther, sayenge: Tush ye shall not dye ỹ death. For God knoweth that in what daye so euer ye eate of it, youre eyes

shalbe opened, and ye shalbe as God, and knowe both good & euell. And the woman sawe that the tre was good to eate of, and lusty vnto ỹ eyes, and a pleasaunt tre to make wyse: and toke of the frute of it, and dyd eate, & gaue vnto hir husbande also therof, and he dyd eate. Thus haue they both lefte Gods worde, and haue done theyr wyl, and fulfyl led theyr desyre. and lust. Thus hath man cast hym selfe awaye thorowe mysbeleke transgressyng gods worde and cõmaundement.

The lust and desyre that Adam conceaued in his fyrst appetite doth yet remayne in hym: for we are of the same fleshe and substaunce and also folow thẽ ature of it. We are so sore wrapped in mysbeleke, that it is also vnto vs the cause and occasyon of all synne: so that we be naturaly chyldren of wrath, by inspiracyon of ỹ prynce of the ayre, which is a spryte, worckynge in the chyl- Ephe. 2.

dren of mysbeleke, fulfyllynge the
Collos.3 pleasure of the flesshe: for the whyche
the wrath of God commeth vpō the
chyldren of vnbeleke. Whan man
now leauynge the worde of God, re
gardeth not God, folowynge hys
owne wytte and wysedome: than is
hys harte and mynde darkened and
drawen awaye, trustynge more to
his owne wysedome, then to his
LORDE. his God. And his harte
conceaueth nothynge saue the lust
and desyre of the flesshe, of the whych
he is ledde captyue: so that he axeth
nomore counsell at God. This doth
Psal. 13 Dauid complayne sayenge: The
foolysh bodyes saye in theyr hartes:
Tush, ther is no God. They are
corrupte and become abhominable
in theyr doynges, ther is not one
that doth good. The LORDE loked
downe from heauen vpon the chyl-
dren of men, to seyk ther were ony
that wolde vnderstand and seke af-
ter God. But they are all gone out
of the waye, they are altogether be-

come vnprofitable, ther is none that doth good: no not one. All this commeth by mysbeleke, and whan man setteth nomoze by God & his wozde, noz hath nomoze lust vnto hym. For yf man dyd abyde by God, & beheld alway the wonderous and glozious wozkes, whiche the LORDE hath declared vnto vs by his benefytes and goodnesse: it were not possible that he shulde forsake his LORDE his God, but shulde alwaye be gyded of God and his wozde, seekynge at hym onely all his comforte and health. But seynge he is deceuered from God and his wozde, and wyll stande to his owne wysedom, which is but playne foly: therfoze is he restlesse, and to his LORDE his God is he vnfaythfull: as wytnesseth Esaye sayenge: He that is vnfaythfull dealeth vnfaythfully. Dauid also sayeth: They kepte not the cõuenaũt of God, and wolde not walke in hys law. They forgat what he had done Esay. 21. Psal. 77

Habacu. 2. and the wonderfull wozkes/ that he hadde shewed foz them. In all this haue they synned, and dyd not beleue in his wonderfull wozkes: foz the soule of the vnfaythfull is not stedfaste noz trewe in hyr selfe. By all these eupdences and reasons are we taught, that all wyckednesse is come in the wozlde by mysbeleke: foz thozowe mysbeleke hath man but slender knowlege of God: and accozdynge as he hath knowlege of God, so muche loueth he God, and reioyceth in his goodnesse. This mysbeleke doth so kepe a man boũd in synfulnesse, that he can not kele oz perceaue ony goodnesse to come vnto hym from the blessed LORDE. Thoughe he saye that he beleueth CHRIST to be crucyfyed, and that he hath suffred the paynfull death, which the deuyls also beleue: yet beleueth not he so, as one ꝑ can rest in this deth only, & as one ꝑ is fully persuaded to haue mercy & forgeuenes

therby of ỹ LORDE. For yf he coulde beleue this, he shuld both loue God, and reioyce wholye in hym, not lokynge aboute for to optayne ony other mercye of what creature soeuer it were. It shuld suffise him to know God which will receaue him to hys mercy. Wherfore, the cause why me be so coulde in loue towarde God, and so straunge from him is, that they knowe him so lytle, & that they haue so smal perceueraũce of ỹ loue that he hath towarde vs. Lo, what vnkindnesse commeth by mysbeleke as whan man is not fully certyfyed in his harte, that God will geue vs so much, as he hath promysed vs by hys worde: yee so litle is mã inwardlye reioyced, and comforted, as he doth beleue, and is assured in his cõscience that God is, & will be good vnto vs. For yf he knoweth not God in hys goodnesse, howe can he reioyce in hys goodnesse? Thus is it euydent that man abydeth preserued of

hys owne wytte and wysedome thorowe vnbeleke. Thys caused Esaye
Esa.5 to saye. Therfore commeth my people also in captyuyte, because they haue no vnderstondynge. Dauid also speaketh of thys myserable estate
Psal.91. sayenge. O LORDE, howe glorious are thy worckes, thy thoughtes are very depe. An vnwyse man wyll not knowe thys, and a foole wyll
Psal.81 not vnderstonde it. And agayne in another place. They wyl not be learned and vnderstonde: but walke on styll in darknesse. Who so is not lyghtened thorowe the worde of the LORDE to knowe the LORDES waye, and to perceaue hys saluacyon by the fayth in God, that man walketh in darknesse altogether, fyndynge no restynge place for hys synfull soule, hauynge a weake hope to fynde saluacyon by the LORDE. Thys is it that Dauid sayde.
Psal.77. They beleued not in God, and put not their truste in hys helpe. Esaye

calleth vs oute of thys darknesse sa yenge: Who so walketh in darknes, and no lyghte shyneth vpon him, let hym hope in the LORDE, and hold hym by hys God. How could a man haue ony hope or truste in hys hart, seynge he is not stedfastlye perswaded that mercy can be optayned, for the whiche he maye hope: seynge ẏ hope & lōgyngefor cōmeth by fayth. Esaye, 50.

Because now that man doth not beleue, therfore can he also not hope ony such good as is promysed hī by faith, nother cā he loue dewly the geuer of ẏ good, ẏ hath promised hym so much of it: this may we perceaue by ẏ childrē of Israel: ẏ LORD promised to geue Abrahā al ẏ lōd of Canaā & afterward whā he wold haue sent Moses vnto Pharao, to deliuer the same people, he promised vnto Moses to geue thē ẏ lond ẏ flowed with milke & hony. Now ẏ god was myndedthus to do, ẏ did heshew euidētly in deliueryng ẏ people frō Pharaos hādes, leadyng thē straūgly thorow Gene. 15. Exod. 3. Deut. 1.

the reede see, and fedinge them with heauenlye bread. But howe happened it? For whan they had ony lettynge by the way, by reason of theyr mysbeleke and vnthankfulnesse, and had forgotten the benefytes shewed vnto them of God: than fell they to mutmurynge, and deceuerynge frō
Nu. 13.14 God, and hys worde. Agayne, what tyme as the spyes had searched oute the londe of promyse, and came, and shewed all thynges vnto the chylderen of Israell, howe they had sene greate giauntes in comparison of whom they were but greshoppers, and that the indwellers of the lond were stronge and myghty men, and that theyr cyties were hygh walled. The chylderen of Israell hearynge thys were sore astonnyed, murmured agaynste God, Moses, & Aaron, sayenge: that they wolde turne backe agayne in to Egypte. All thys murmurynge came of mysbeleke. For yt they had stād stedfastly to his worde

and bydden sure by hys promyses, they shulde haue answered & sayde: We shall ouercoeme that nacyon eyghtwell, and take the londe in possessyon, though they were thousand tymes stronger: For the LORDE hath promysed and geuē it vs. But seynge they kel frō gods word, & hys promyses, leanynge to theyr owne polyce and strength, therfore semed it vnto them vnpossible. Neuertheless it was possible wyth God, and thorowe God, as hys worde dyd assure them.

Seynge than ỹ God made suche a promyse vnto them, and that they decyuered from hys behestynges: therfore had they no hope to take in the londe of promyse: Wherfor they were vnworthye of it, and haue not entred in to the rest, which God promysed them. For thys cause cōmeth Paull and warneth vs of thys wycked vnbeleke, sayenge: Let vs feare therfore leste ony of vs forsakynge Heb. 4.

ꝑ promyse of entrynge in to his rest, shulde seme to come behynde: for it is declared vnto vs as well as vnto them. But the worde of preachynge helped not them, whan they ꝑ herde it beleued it not. By these reasons is it declared vnto vs eupdently howe hurtefull mysbeleke is vnto vs. We cā do God no more wrong, nor bring more losse vnto oure soule, than in ꝑ we geue no more credēce to his wordes, which not withstōding is faithfull vnto vs in all hys promyses.

Johan.5. Thys also complayned CHRIST to ꝑ Jewes sayenge: The father which sente me beareth wytnesse hymselfe of me. ye haue nother herd his voyce, nor sene hys shape at ony tyme: you haue not hys worde abydynge in you, for ye beleue hym not, whom he hath sente. I am come in my fathers name, and ye receaue me not: ꝑ another come in hys own name, hym shall ye receaue. How can ye beleue, which receaue prayse one of an

other, and seke not the prayse which is of God onely: yf ye beleued Moses, ye shulde beleue me also: For he hath written of me. But yf ye beleue not hys wrytynges, how shall ye beleue my wordes? ye wyll not come vnto me that ye myghte haue lyfe. 1 Joh.5.
He ỹ beleueth not God, hath made hym a lyar: because he hath not beleued the recorde that God hath testyfyed of hys sonne. And this is the recorde: euen that God hath geuen vs euerlastyng lyfe. And thys lyfe is in hys sonne. He that hath the sonne of God, hath lyfe. Hereby is it euydent, that yf we couet to be comforted in God, thā shal we seke it in his word, and take recorde of the same, howe we maye come to hys mercye. So muche fayth as we geue to his wordes, so muche shall oure knowlege be also of hys goodnesse, and so muche shall we be comforted of hym. Howe can we be fully comforted, seynge we do so sore wauer=

stonde not stedfaste in hys worde, whiche hys goodnesse doth declare vnto vs: For all that doth conforte
Johan. 13. vs commeth of God. The father lo-
Joan .3. ueth the sonne, and hath geuen all thynges in hys handes. Whoso beleueth in the sonne, hath lyfe euerlastynge: But he that beleueth not in the sonne, shall not se lyfe, but the wrath of God abydeth vpon hym. Thys doth scrypture specifye vnto vs, that we shulde knowe the cause and occasyon of all euel: that is mysbeleke, and it is the cause ꝑ we know not God, nor haue ony loue toward hym. Nowe whan the loue of God is banyshed, than doth man lyghtely fall to all maner of wyckednesse. Therfore sayde CHRISTE: Whan the holy goost commeth he shall rebuke the worlde of synne, of ryghteousnesse, and of iudgemente. Of synne, because they beleued not on me. Of ryghteousnesse, because I
Eccli.2. go to the father. Wo be vnto them

that are lowse of harte, whiche put not theyr trust in God, and therfore shall they not be defended of hym.
Again: They that fear the LORDE, wyll not mystrust his worde: & they that loue hym wyll kepe his cõmaũdementes. Thus maye we se how ỹ whan man knoweth not what God hath cõmaunded hym, nor standeth stedfastly vpon God thorow fayth: how then (I saye) he falleth vnto extreme vnkindnesse, without ony dredyng of God. Mysbelefe therfore is the cause and occasion of al synnes, wherof man shalbe iudged. For yf ỹ fyrst man had bydden fast by Gods worde, he shulde not haue fallen to synnynge: Therfore sayd CHRIST: The workes ỹ I do in my fathers name, they bear wytnesse of me: but ye beleue not, because ye are not of my shepe. Baruch also sayeth: But how happeneth it Israell that thou art in thyn enemyes lande: thou art waxen olde in a straũge contry, and
Prou. 18.
Joh. 10.
Baruch 3.

defyled with ꝯ dead. Why art thou become lyke vnto them ꝯ go downe to theyr graues? Euen because thou hast forsaken the well of wysedome. Truely, yf thou haddest walked in the waye of God, thou shuldest haue remayned styll safe in thyne owne lande. Euen this same complaineth the LORDE also by Jeremy the prophete, sayenge: What vnfaythfulnesse founde youre fathers in me, ꝯ they wente away so farre fro me, fallynge to lyghtnesse, and beynge so vayne? They thought not in theyr hartes: Where haue we left the LORDE, that brought vs out of the lande of Egipte: that ledde vs thorow the wyldernes, thorow a desert & rough lande. &c. And continently after in ꝯ same place: For my people hath done two euels: They haue forsaken me the wel of the water of lyfe, and dygged them pyttes: yee vyle and broken pyttes that holde no water. And it followeth also: Thyne

Jerem. 2

owne wyckednesse shal reproue the, and thy turnynge awaye shall condempne the: that thou mayest know and vnderstande how hurtefull a thynge it is that thou hast forsaken the LORDE thy God, & not feared hym sayth ỹ LORD God of hooستes.

Wherfore, whan we beholde oure selues duely, remembrynge the worthynes and excellency of ỹ chosen soule, whiche of ryght shulde be a bryde of IESVS CHRISTE: for of nature can not she be refresshed nor comforted but, onely of God. What so euer she seketh besyde hym, that maketh her disquyete and comfortlesse. For this cause is it nedefull for vs to lyfte oure eyen vp towarde heauen, besekynge hym humbly to conforte vs wyth his owne presence. Nother is this accomplyshed, but onely whan the LORDE declareth his goodnesse vnto vs by his word, and that we then reioyce in all the goodnesse

which he hath promysed vs therin. yf we forsake ỹ worde, then shal the soule become cold & straũge frõ god

Jerom.16. This confirmeth Jeremy sayenge: I wyll cast you out of this lande, into a lande that ye, nor your fathers knowe not: and there shall ye serue straunge goddes day & nyght, there wyll I shewe you no fauoure. That man verely hath no rest whiche falleth to ony shapẽ creature, or to ony inuencion & ymaginacyon of man. Where mã doth yet procure ryghte ousnesse & saluacyõ by his owne mother wytte & wysedome, there doth not god worke his worke. This may be tried by manyplaces of scripture

Rom.1. CHRIST dyd not shewe many tokẽs there where was no faith, because ỹ they knowynge ỹ ther is one God, haue not praysed hym as God, nor thanked hym, but became vayne in theyr ymaginacyõs, & theyr folysshe hart was blinded. Whã they coũted thẽselues wyse, they became fooles.

And why? Eue because (saith Paul) they knowe not the ryghteousnesse which auayleth before God, & go about to mayntayne theyr owne righteousnesse: & thus are not they subdued vnto ỹ ryghteousnesse whiche is of value before God. CHRIST is ỹ ende of the law vnto ryghteousnesse for euery one ỹ beleueth. For God so loued the world, that he gaue his only sonne, that who so euer beleueth in hym shulde not perysshe, but haue euerlastynge lyfe. Lo how saluacyō commeth by fayth. Who so therfore doth not receaue the worde by fayth the same abydeth in darknesse & dāpnacion: as CHRIST wytnesseth in the same place, sayenge: But he that beleueth not, is condempned already: because he beleueth not on ỹ name of the onely sonne of God. But this is the condemnacion: that the lyght is come in to the worlde, and men loued the darcknesse more then the lyght, for theyr workes were euell. Rom. 10. Joh. 3.

Who so euer doth euell, hateth the lyght, and commeth not to ỹ lyght, that his dedes shulde not be repro-ued. Here in are we enformed that it is Gods wyll, that all men be sa-ued: and that we shall knowlege the fathers loue, whiche hath geuen vs CHRISTE to be oure Saue-oure: and that we shulde knowlege oure saluacion to come by hym, whi che hath accomplyshed the worke of oure health in vs. But seynge ma-ny men do not turne them selues to Godwarde, walkynge after theyr owne wyll and desyre: therfore can not they haue knowlege of the salua cyon that is promised and geuen vs by CHRIST. Man muste vtterly forsake hym selfe, with all that is in hym, and rest vpon CHRISTE onely: by whose death we maye fynde sauynge health. But alas for pytie ther be many vayne and puffe vp in theyr fleshly myndes, which holde not them selues to the

Collo. 2.

heade and worde, nother come to CHRISTE to be humbly taught of hym. This is the cause why ỹ Pharises came not to God, but sayde it that Job dyd prophecy aforehande, sayenge: They saye vnto God: Go frō vs, we desyre not the knowlege of thy wayes. What maner of felowe is ỹ Almyghty, that we shulde serue hym? What profyte shuld we haue to submytte oure selues vnto hym? Esaye also sayeth: Thou hast hadde trouble for the multitude of thyne owne wayes, yet saydest thou neuer: I wyll leaue of. Thou thynkest to haue health or lyke of thy self and therfore thou beleuest not that thou arte sycke. Yee, heare what Osee the prophete sayeth: I droue Ephraim, Juda plowed, and Jacob played the husbandman, that they might sowe vnto righteousnes and reape the frutes of weldoynge: that they myghte plowe vp their freshe & new tylled lande, and seke Job.21. Esaye.57. Osee.10

the LORD tyll he came, & taught the ryghteousnesse. But now they haue plowed them wickednesse, therfore shall they reape synne, and eat ỹ frut of lyke. Seynge thou puttest thy cõfidence in thyne owne wayes, & leanest to the cõfidẽce of thy worthies, ther shall growe a sedicyon amonge thy people. By this is it euidẽt that man remayneth in his vnfaythfulnesse thorow his owne wysedome. For the LORDE wyll teache vs ỹ his worde only, yf we couet to walk aryght in his way. All is but foolysh nesse, be man neuer so well learned, yf he knewe nought of God. Therfore sayeth Paul: The worde of the crosse is foolyshnesse vnto thẽ ỹ perish, but vnto vs that are saued it is the power of God. For it is written: I wyl destroye the wysedome of the wyse, and wyll cast away the vnderstandyng of the prudẽt. For so much as the worlde by the wysedome therof knewe not God in his wysedom,

1. Corin. 1

Esay. 29

it pleased God thorowe foolysh preachynge to saue them that beleue. ¶ If oure Gospell be yet hyd, it is hyd in them that are loste: amonge whome the God of thys worlde hath blynded the myndes of them, whiche beleue not, that the lyghte of the Gospell of the glorye of CHRISTE (whiche is the ymage of God) shuld not shyne vnto them. And in another place sayeth Paul: Because they receaued not the loue of the treuth, that they myghte haue bene saued: therfore shall God sende thē stronge delusyon, that they shulde beleue lyes, that all they myghte be damned, whiche beleued not the treuthe, but had pleasure in vnryghteousnesse. It hath bene the LORDES wyll alwaye to draw euery man vnto hym both by benefytes, and wordes. But whan he seyth the hartes to remayne styll harde, and peruerted, than threateneth he the vnbeleuynge, ¶ they shall come to naught, 2. Cor. 4. 2. Tessa. 2.

yf they do not receaue hys worde, sa-
Math. 21. yenge: The kyngdome of God shall
be takē from you, & shalbe geuē vnto
ẏ Heythen, which shal bryng forth ẏ
frutes of it. And who so falleth vpō
thys stone, (that is CHRIST) shalbe
broken in peces: and loke vpon whō
it falleth, it shal grynde him to poul
der. This is fearful to heare of him,
that is offended at Goddes worde
thorow mysbelef, nother doth know
lege thorowe loue hys saluacyon to
be therein: but withstandeth it by al
meanes possyble. They that be offen
ded and dashe at the stone (that is
CHRISTE) they be not drawen to
hym through hys goodnesse, but be
rather peyered, peruerse, & myndlesse. Yee and they become enemies
of God by the lawe: whereby they be
broughte to greater feare, than can
wel be swaged and redressed againe
by Gods worde.

Nota. Whan the stone (that is the blessed CHRIST) shall fall vpon the mis

beleuing, & forsake ꝑ sinner trustyng in his blindnesse, beynge despysed of God for his obstinacie, and bearing his iudgemente wythout mercye at the daye of dome: than shall the vnbeleuynge se how greuous it is vnto hym, that he hath not receaued CHRIST in his worde. The LORDE sayd: He ꝑ is not with me, is agaīst me. He that gathereth not with me, scattereth. For he that seketh righteousnes, not beholding CHRIST only wt a pure minde, he dasheth agaīst ꝑ stone. How greuous it is to offēd at ꝑ stone, & to be offēded at CHRIST, do many places of scripture specifie vnto vs. CHRIST is set to a fall, & to an vprisyng agayn of many. But well is hym whose trust is in ꝑ LORD hys god. Be it knowē vnto you therfore ye mē & brethrē, ꝑ thorow this mā (ꝑ is CHRISTE) is preached vnto you ꝑ forgeuenesse of synnes, and from al the thinges, wherby ye might not be iustified in the lawe of Moses. But whosoeuer beleueth on thys man

Math. 12.

Luce. 2.

Actuū. 13.

is iustifyed. Beware therfore that it come not vpon you, which is spoken
Actuū. 2. in the Prophetes. Beholde ye despy sers, and wonder at it, and perysshe: For I do a worke in youre tyme, which ye shall not beleue yf ony mā tell it you. And agayne in the same place sayde Paull and Barnabas to the Iewes: It behoued fyrste the worde of god to be spoken vnto you, but now that ye thruste it from you, & counte youre selues vnworthye of euerlastynge lyfe: lo, we turne to the Gentyles. Oh LORDE who cā per ceaue how hurtefull the worldly wy sedome is? The Bysshoppes, Phari sees, Prestes, and Lawers thorowe theyr owne wysedome wold not sub mitte them selues to the humble, and meke layth of CHRISTE, but rather drewe the other people from the layth in CHRISTE, sayenge:
Johan. 7. Doth ony of the rulers or Pharisees beleue on hym? But the commune people whiche knowe not the lawe,

are curſed. Thus were the Publi-
cans and open ſynners (whiche bele
ued in CHRISTE) deſpyſed of Luce.7.
them, yee becauſe the commune peo Johan.12.
ple folowed CHRIST, therfor haue
the Byſhoppes and Prieſtes take cou-
ſell how to ſlaye CHRIST. CHRIST
alſo whan he ſaw that the couetous
Phariſees dyd mocke hym, he ſayd: Luce.16.
ye are they that juſtifye youre ſel-
ues before men, but God knoweth
youre hartes. For that which is hye
amonge men, is abominacyon be-
fore God. And agayn ſayd CHRIST:
Why know ye not my ſpeche? Euen Johan.8.
becauſe ye can not abyde the hea-
rynge of my wordes. And agayne: Johan.9
I am come to iudgement into hys
world, that they which ſe not, might
ſe: and that they which ſe, myght be
made blynde. And ſome of the Pha-
riſees that were wyth hym, herde
thys, and ſayde vnto hym. Are we
then blynde alſo? IESVS ſayde vnto
them: yf ye were blynde, ye ſhulde

haue no synne: But now that ye say we se, therfore remayneth youre synne: That is as muche, as though CHRISTE wolde saye: He that wyll se hys saluacyon by hys owne wysedom, he is blynde: For he loketh not vpon God, but is blynde in hymself. But he that loketh not vpon hymselfe, but seketh hys saluacyon in CHRISTE, he is lyghtened of God.

Roma. 9. Thys wytnesseth saint Paul, sayēg The Heythen whiche folowed not ryghteousnesse, haue ouertakē righteousnesse. But I speake of the righteousnesse that commeth by fayth. Israell folowed the lawe of ryghteousnesse, and attayned not vnto the lawe of righteousnesse. Why so? euē because they soughte it not oute of faith, but as it were out of deseruing of workes. For they haue stōbled at the stomblynge stone, as it is writtē.

Esaye. 28. Beholde, I laye in Syon a stone to stomble at, and a rocke to be offended at: and whosoeuer beleueth on

hym, shall not be confounded.

Here haue we now herd what hurt vnbeleke bringeth, whereby a man becommeth coulde and straunge frō God. For thorowe vnbeleke hath a man small perceueraunce of God or godlynesse. Yee where God is not duely knowen, there is man ydle, & can haue no godly lust, nor fauoure vnto God. But ꝑ father hath geuen vs CHRIST hys only sonne, accordynge to hys loue towarde vs (euen hys godly worde) that we shulde herken to him, & learne to know ꝑ wayes of saluacō thorow hys word. Thus hath CHRIST called vs louingly namely vs ꝑ were of a disquiete & troubelous hart, geuing vs knowlege of his fatherly wil thorow faith, ꝑ we shuld be cōforted in his word, which bringeth al mercy wt it. ꝑ our hart be ready to accōplish ꝑ wil of god accordinge to his worde, & not to departe thorow ony straung learnig, thā are we surely called of hi. For Jhō saith.

2. Johan. 1 Whosoeuer transgresseth, and abydeth not in the doctryne of CHRIST, hath not God. He that abydeth in the doctryne of CHRISTE hath both the father, and the sonne. And Math. 10. agayn: yf no man wyl receaue you, nor heare youre preachynge, depart out of that house or cytie, and shake the duste from youre fete. Treuly I saye vnto you: It shall be easyer for the londe of Sodoma, and Gomorra in the daye of iudgement, thā for Math. 9 ỹ cite. Thus may you se ỹ damage and hurte of mysbeleue, the whiche causeth a disquyeted harte, and remorse of conscience, and an harte ỹ is comfortlesse, yee a continuaunce in synfulnesse. Wherfore CHRISTE seinge the multitude, hauyng blind leaders, he is moued with pitye vpō them: for they were pined away, and disperled, as shepe hauyng no shepe herde. And CHRISTE sayde vnto his disciples. The harueste is great, but the labourers are few. Wherfore

praye the LORDE of the haruelte to send forth labourers into his haruest. How louyngly wyll the LORDE haue pytye vpon vs, seynge he calleth vs so swetely to hys godlye worde, that we abyde not in damnacyon. Paul sayeth: Brethren, praye for vs, that the worde of God maye haue fre passage, and be glorified as it is with you, and that we maye be delyuered from vnreasonable, and euell men. Thys graunte vs ỹ heauenlye father, thorow IESVS CHRISTE his sonne. Amen. 2. Tes. 3

(*)

Here endeth the treatyse of fayth and hope.

Here foloweth the treatyse of loue and charite.

¶ Of the loue that God hath towarde vs, howe strongly loue worketh in vs, and howe hurtefull the worldly loue is.

PEace and mercye from God the father thorow IESV CHRIST. ye entyerly beloued, ye that hūger to come to ỹ knowlege of ỹ loue ỹ God hath to vs ward ye must turne youre selues humbly e to the blessed LORDE, desyrynge hym to make youre hartes wyllinge to receaue his worde ioyfully, and to knowlege that loue in the spirite by fayth, the whiche the LORDE shewed vs so frendly e thorow his worde. Hys loue is not knowen, but onely thorowe hys worde, the which onely geueth vs true wytnesse that God loueth vs. So farre stretcheth oure knowlege of hys loue, as we haue gotten it oute of hys wordes by

fayth. The LORDE sheweth vs suffycyentlye in hys wordes that he loueth vs.

As God is trewe and faythful in hys promises, so maye we lyghtelye gette perceueraunce of hys loue by hys own wordes. yee euen that god hath promysed, that he loueth vs, were ynoughe to reioyce in, yf we coulde beleue dewly, and not to seke about for ony other louers. It shuld be ynough for vs that God loueth vs, and we shuld reioice in his loue: For hys loue is onely trewe, bounteous, holye and good. That the worlde, and al men do loue me, that doth not auayll me, nother doth it comfort, nor saue me: but that God doth loue me, ẏ is a cõfort vnto my sinful soul. For god geueth saluaciõ holynesse, righteousnesse, & redẽptiõ thorow his loue. The world with al hyr louelynesse, geueth nought saue dãnacion, hell, synne, & death. Therfore can ẏ soule finde nother rest nor

peace therin. For the soule maye be comforted in hyr owne nature, and strengthe with God onely, and with his loue. Nowe whan man heareth this, and perceaueth it, than muste his harte leap vp for ioye towarde God, whiche loueth him. Thus becommeth he equall, and lyke vnto God, so ỹ he is so mynded in loue to Godwarde, as God agayne is mynded to him, sayenge with cheareful-nesse: Is it not a greate thinge, that such a LORD loueth me, that draweth all men to him: and that because I shulde be partaker of all the good that of hys loue he hath promysed to geue vnto all them, that knowlege hym by hys loue. He that is sure of thys loue, sayeth boldelye: Who can now daunger me? Who cā condemne me? For God so loueth me ỹ he will saue me. Now do I feare neither death nor hell: For God that loueth me hath ouercome death, hell, and synne for me. Let aryse nowe a-

gaynste me castels, stronge holdes, yee the gates of hell, and though I were i ymiddes of death, yet shal not they hurte me. For God, that hath al powers in his hande, doth loue me. Them that God hath elected, & chosen, them hath he called: and whome he hath called, thē hath he also made righteous, and whom he hath made righteous, them hath he glorified also. What shall we say than vnto these thinges? yf God be on oure syde, who can we be agaynst vs? whiche spared not his owne sonne, but hath geuen hym for vs all: howe shal not he geue vs all thynges also wyth hym? Who wyll laye ony thynge to the charge of Gods chosen? It is God that maketh ryghteous, who wyll then condemne? Roma. 8.

For as muche than as the chylderen haue flesshe & bloude, he also hym selfe lykewise toke parte with them: that he thorowe death, myghte take awaye the power of hym, which had Hebr. 2.

lordshyppe ouer death that is to say the deuyll: and that he myghte delyuer them, whiche thorowe feare of death were al theyr lyke tyme in daũger of bondage. For he in no place taketh on hym the angels, but ỹ sede of Abrahã taketh he on hym. Wherfor in all thynges it became hym to be made lyke to his brethren, that he myghte be mercyfull, and an hyghe Preste in thynges concernynge god, to make agrement for the synnes of the people. For in that he hymselfe suffered, and was tempted, he is able to succurre them that are tempted. Who coulde now be comfortlesse, yf he were perswaded in hys mynd hereof? Who could not reioyce in spyrt hauynge founde suche a redemer?

1. Johã. 4. Who sawe euer such a loue? Herein is loue, not that we loued god, but ỹ he loued vs, & sente his son to make

Roma. 5. agrement for oure synnes. The loue of God is shed abrode in our hartes by the holy goost, which is geuen vn

to vs. For whan we were yet weake accordyng to the tyme, CHRIST dyed for vs vngodly. Whan we were yet enmyes, CHRIST reconcyled vs vnto the father, which was geuē for oure synnes, and rayſed vp for oure rygh teouſneſſe ſake. Roma. 4.

O bountyful LORD, how dyd loue dryue you to vs ward, what tyme ye dyd loke ſo louyngly vpō vs w̄ your fatherly pitie? For, becauſe ye might ſhew your mooſt excellent loue ẏ ye beare toward vs, therfor dyd ye yeld your ſelues vnto ẏ bitter death: ẏ we might knowlege al our ſaluacion, & redēptiō in you only, & reioyce i you. Oh who cā tele ẏ bottō of your loue, what tym as we ſe, & perceaue what ineſtimable pryce ye gaue for our redēcīō: w̄ your faithful & trew word haue ye aſſured vs of youre loue: w̄ your precious bloude haue ye ſealed it: w̄ your death haue ye cōfirmed it: & bequiethed & left vs the teſtament of loue, to the forgeueneſſe of ſynnes

O howe gloryous are we estymed in
youre syghte father: euen as electe
and chosen chylderen, had in greate
reputacyon of you thorowe loue.
1. Johan. 3 Lo, what loue the father hath shew
ed vs, that we shulde be called the
chylderen of God, and also be the
same. We are nowe the childeren of
God, and yet hath it not appeared
what we shall be. But we know that
whan he shall appeare, we shall be
lyke him: for we shal se him as he is.
Nota. O wonderful loue: Who coulde
comprehende and vnderstande, that
the naturall man, (which was so py-
tyfully destroyed thorowe Adams
synne, and comme in the deuils pow
er) shulde so be lykened vnto God,
and to haue optayned suche fellow-
shyppe and communiõ with hys in-
estimable goodnesse. By nature we
were chylderen of the wrath of God,
and coulde not ryse agayne by oure
selues. But God not wyllynge to be
wroth forever vpõ his handy worke

hath called to remembraũce his naturall loue and pytie: and thought how that he hadde created vs after his lykeneſſe, after he had once poured hym ſelfe in vs thorowe his tender loue. Thus was he myndefull of vs thorow hymſelfe, & dyd ſhewe mercy: his loue ſteared hym to it, & our frayneſſe hath he taken to his mercy. For he ſawe we were fleſhe & faydynge heye, not beynge able to ſtande, without ỹ aſſyſtaunce of his goodneſſe. He was alſo myndful of that which he promyſed vnto man, hearynge the depe deſyres, and the humble ſyghinge of the ryghteous: which longynge for his cõmynge, did cal for him, ỹ he ſhuld ſhewe his loue to the ſtrayeng and loſt nature. Wherfore the father hath opened his fatherly harte, ſendynge vs his worde, his only ſõne: that he myght be for vs ỹ onely mediatour, ſpeche man and ſwager of Gods wrath, which ſhulde ouercome death, hell,

synne and the deuell, whiche shulde accomplyshe for vs the worke of saluacyon thorowe his death, whose flesshe and bloude shulde call for mercy for vs vnto ỹ father. Who shuld not now knowlege his glorious state, whete vnto the LORDE hath called vs? Who can now fele and perceaue this loue, and not reioyce inwardly? For he hath geue euerypone power to be the chyldre of God, that beleue in his name. Who can come to hygher estate, thē to be electe chyldren of hym, that onely hath power to exalte his frendes?

Joh.1.

Who in CHRIST had called his beloued disciples to his loue, thē cōforted he them alwaye in theyr passions, sayinge: I am amonge you as a mynister. As for you, ye are they that haue bydden with me in my temptacyons. And I wyl appoynt ỹ kyngdome vnto you, euen as my father hath appoynted me, that ye may eat and drynke at my table in my kyng

Luke.22.

dome, and syt vpon seates, & iudge
the twelfe trybes of Israell. No mā Joh.15.
hath greater loue, thē to set his lyfe
for his frend. ye are my frēdes, yfye
do ꝑ I cōmaūde you. I call you not
seruauntes: for a seruaunt knoweth
not what his lord doth. But I haue
sayd that ye are frendes. For al thas
I haue herde of my father, haue I
shewed vnto you. ye haue not chosē
me, but I haue chosen you, and or-
dyned ꝑ ye go & bryngē forth frute,
& that youre frute continue: ꝑ what
so euer ye aske ꝑ father in my name,
he shulde geue it you. Vnto you it is
geuen to knowe ꝑ mistery of ꝑ king Math.13
dom of heauē, but vnto thē it is not
geuen. With these afore sayd sayen-
ges are we greatly cōforted, in ꝑ we
se how much the LORD wyl do vnto
them ꝑ he loueth. How cōmune ma-
keth he hym selfe with all his king-
dome: wyllynge vs all to haue his
loue, and ꝑ we all shulde knowlege
all our saluacio to come of his loue,

the which he declareth so plenteously vnto vs. Therfore sayeth Paul:
Ephe.1 The LORDE hath chosen vs by hym (that is CHRIST) or euer the founda cyon of the worlde was layed, that we shuld be holy and without blame before him in loue: and ordeyned vs before to receaue vs as chyldre̅ thorow IESVS CHRIST, accordyng to ỹ pleasure of his wyll vnto the prayse of the glory of his grace, wherby he hath made vs accepted in the belo-ued: in whom we haue redempcyon thorow his bloude (namely) the forgeuenesse of synnes, accordynge to ỹ ryches of his grace, which he hath shedde vpon vs abundauntly in all wysedome and prudence. The fatherly hart was so moued with loue to vs warde, that all his thoughtes were employed how he myght shew mercy vnto his poore shepe. Thoughe ỹ ryghteousnesse of God myght iustly haue condemned vs: for Adā and we haue both transgressed hys

commaundement in one fleshe. And
tho ugh the LORD myght haue kept
vs styl in deaths daunger: yet hath
his loue and pytie so moued hym, ꝙ
he dy d ioyne his mercy with iustice,
and p ea ce with trueth, so that these
beynge a flebled, dyd call vpon loue
delyzynge that God wolde declare
his loue. This dyd Dauid know-
lege in spzete and sayd: I wyll herke ꝙ psal.84
what the LORDE God wyll saye, foz
he shall speake peace vnto his peo-
ple, & to his sayntes, that they turne
not them selues vnto foolyshnesse.
Foz his saluacyon is nye them that
feare hym, so that glozye shall dwel
in our lande. Mercy and trueth are
met together, righteousnesse & peace
kysse eche other. Trueth shall ryse
out of the earth, and ryghteousnesse
shall loke downe from heauen. And
why? the LORDE shall shewe louyng
kyndnesse, and our lande shall geue
hir encrease. Righteousnesse shal go
before hym, and pzepare the waye

Psa.144. for his cõmynge. And agayne: The LORDE is gracyous and mercyfull, longe sufferynge and of great goodnesse. The LORDE is louynge vnto euery man, and his mercy is ouer al Psal.114. his workes. Turne agayne then to thy rest (o my soule) for the LORDE hath geuẽ the thy desyre. And why? Thou hast deliuered my soule from death, myn eyes frõ tears, & my fete frõ fallynge. Hereby is it euident ỹ yf we desyre ony inwarde goodnesse wheron our synful soule myght rest thẽ shall we loke stedfastly vpõ this loue, & alwaye cõsider what CHRIST hath geuẽ vs thorow his loue. whã we haue ỹ knowlege of his loue in vs, then haue we fyrst a cause to reioyce. For only in his loue may we Rom.8. knowlege our saluacyon. Therfore sayth Paul: We haue not receaued ỹ spyrete of bõdage to fear ony more, but we haue receaued ỹ spyrete of adopcyõ, wherby we crye, Abba, dear father The same spyrit certifieth our

sprete, ẏ we are ẏ chyldren of God.
Peter also cõfirmeth this, sayenge: 2.Pet.1
For so muche as his Godly power
hath geuẽ vs al thynges ẏ pertaine
vnto lyfe & Godlynes, thorowe the
knwlege of hym ẏ hath called vs by
his owne glory & power, wherby the
excellẽt & moost great promyses are
geuẽ vnto vs: namely, ẏ ye by ẏ sa-
me shuld be partakers of ẏ godly na
ture, yf ye flye ẏ corrupte lust of the
worlde. He now that doth reioyce in
this loue, and can perceaue what is
geuen hym by the same, he (I saye)
coulde lightely withdrawe hymselfe
from all, that is no trewe loue, and
suffre not hym selfe to be deceaued
with falfe loue. For God hath
made vs so lyke vnto his godly na-
ture thorowe loue, he hath yelded
hymselfe so louyngly vnto ẏ nature
of mã: he hath drawẽ it so frendly to
himward, making of it a chosẽ tẽple
clensed by his bloude, that his sprete
myght rest in it w̃ al his goodnesse:

and that man myght vse God as a frende.

Now whan we perceaue ȳ loue of God onely to be perfect, holy and good, whetby redempcyon and saluacyon is geuen vs: then of dewtye ought such loue only to be our ioye, glozy and comfozte. Foz God which is ryche in mercy, thozow his great loue, wherwith he loued vs, euen whan we were dead in synnes, hath quyckned vs with CHRIST. And foz cause of this, nother lawe noz synne lyue in vs, but CHRIST, which hath powred hym selfe in vs thozow his wozde: so that God is in vs, and we in God. The lawe doth not now cõpell vs ony moze, but it is God that hath so moued oure hartes thozowe his loue, that we by the helpe and assistaunce of his spzete shall do all ȳ is acceptable vnto hym. This inwarde mocyon of out harte cõmeth by fayth: Foz whan we know verely that God loueth vs, then doth it

Ephe. 2

worke in vs, causyng vs to fixe our mynde on nothynge, saue howe we maye reioyce in hym that doth loue vs. It is sure a greate grace geuen vs of God, ẏ we knowlege his loue towarde vs, felynge in oure entrayles by fayth peace, glorye, reste, and ioye: wherby only we perceaue that thorowe hys loue all mercye and forgeuenesse is happened vnto vs.

This wytnesseth Paull saieng. But after that the kindnesse, and loue of God oure saueoure towarde man appeared, not for the dedes of ryghteousnesse which we wroughte, but after hys mercye he saued vs by the fountayne of the newe byrth, and renewynge of the holy goost, which he shed on vs abundauntly, thorow IESVS CHRIST oure saueoure, that we beynge made ryghteous by hys grace, shulde be heyres of eternall lyfe, accordynge to hope. Therfore hath god declared his loue vnto vs, that he onely shulde haue the glorie

Titum 3.

of our saluacyō by fayth, wherby we are assured, ꝑ of oure selues we haue nought: but ꝑ al is geuen vs freely of his fatherly loue and goodnesse. By fayth only are we assured of gods loue, & ꝑ we may walke confidently in this loue. Therfore sayde CHRIST: God so loued ꝑ worlde, that he gaue his only sonne, that whosoeuer beleueth in hym, shulde not perysshe, but haue euerlastynge lyfe. Joh. 3.

The ioy & cōfort of our cōsciences shal endure so longe, as his loue is had in prize & worthynesse of vs: but yf it begyn once to fayde and ware coulde, so ꝑ we can nother fele reste, nor ioye in his loue, thā do we drede god as a tyraūt or a straygght iudge, not trustyng to optayn mercy of his loue & goodnesse, nor ꝑ we be made worthy of hys loue, & goodnesse by his bitter passion & death. This is ꝑ moost blasphemie & wrong ꝑ can be done vnto God. Where such knowlege of god is, there do men beginne

to seke health & cõforte in creatures,
in mãs inuẽciõs, in straũg holynesse
& in ỹ workmãshyp of ỹ craftisman.
Thus wareth mã could & straũg fro
god, hauing nother faith of god, nor
sauoure of godlynesse, the which not
withstõding did loue vs for his own
sake. Euẽ as our opiniõ is of hym, so
shal he please vs, as CHRIST sayeth:
This is ỹ lyfe euerlasting, that they Joh.17
know ỹ (ỹ thou art only ỹ true God)
& whõ thou hast sent IESVS CHRIST.
This loue doth ỹ boke of wysdõ cõ-
mende vnto vs, estymynge it to be a
precious treasure ỹ we be come to ỹ Sapi.15.
knowlege of ỹ same, saiẽg: But thou
(o our god) art swete, long suffering
and true, and in mercy ordreste thou
all thinges. Though we syn, yet are
we thyne, for we know thy strength.
yf we synne not, than are we sure
that thou regardest vs. For to know
the, is perfecte ryghteousnesse: yea
to knowe thy ryghteousnesse, and
power, is the rote of immortalyte.

By thys knowlege is God hyghlye
prayled and thanked of his loue. Yee
he hath caused to geue testimony of
his loue thorow out all scriptures, ỹ
we shulde be certifyed of it, and to
runne confidentlye to hym thorowe
Jere.31. the same. By Jeremye the prophete
he sayeth: I loue the with an euerla
stynge loue, therfore do I sprede my
mercy before the. I wyll repayre the
agayn, that thou mayest be fast and
sure. Now whan mā doth perceaue
Nota. (by reason of many places of scryp-
ture) ỹ God doth loue vs, thā ought
he to lyft vp hys eyen towarde hea-
uen vnto hym, that onely can lyghten
oure eyen, and that can geue vn-
derstandynge of all that, whiche he
teacheth by hys worde. Wolde God
we dyd receaue hys worde by fayth
in the spirite, that we myghte fele,
and beleue his loue therin, and how
we maye optayne mercy, grace, and
saluacyon by the same: than shulde
oure synfull soule be comforted in al

the goodnesse, the which the LORDE hath promised and declared vnto vs so louyngly by hys worde. O LORD I can perceaue nother the, nor thy goodnesse, saue onely by thy worde, wherebye thou saydest that thou louest me. Poure therfore a clean hart wythin me, and I shall be conforted in all thynges, whereby thou declarest thy loue. My soule is restlesse, vntyll I can rest in the. Encrease my fayth (for it is thy gyfte) and I shall haue perceuerance of the. My soul shall be cõforted in thy loue, for thou arte my saueoure, my glorye, my reioycynge and ioye.

Whan the LORDE doth heare the hongrie soule syghing after this maner, lõging and hoping for hym, than doth he turne hymselfe spedely and meteth man, comforting him w̃ himself sayenge: Come to ỹ waters all ye that be thyrstye, and ye ỹ haue no monye, come, bye, ỹ ye may haue to eate. Come bye wyne and mylke, Esaye. 55.

wythout ony mony or many worth.
Math. 11. Come to me all ye that laboure, and are laden, and I wil ease you, & learn of me: For I am meke and lowlye of hart, & ye shal find rest vnto your soules. It is al touching mercy & forgenesse wherto god doth cal his shepe.

Hereby is it euident vnto man, þ gods loue is vnto hym a sure fundament a strong hold, a rock & an hard ground, wherevpon he may buylde rightwel. Wherfore he bringeth his ship to his hauen, he casteth out hys anker vpō this sure groūd, tyeng al his diseases and grifes at this stony rocke, he escapeth thorow god onely all the wawes and perils of the see, euen as God dyd promyse by Esaye
Esaye. 45. the prophete, sayenge: When thou wentest in the water, I was with the that the stronge floudes shulde not plucke the awaye. When thou walkest in the fyre, it shal not burne the, and the flamme shal not kyndle vpō the: for I am the LORD thy God, þ

holyone of Israell, thy saueour. And Salomon also sayeth: The name of the LORDE is a stronge castell, the righteous flyeth vnto it, and shal be saued. He that loketh stedfastly vpō the LORD, shall not be broughte to cōfusyon: for the loue that he knowlegeth in God shal cause him to walke confidently and assuredly. And wt such a faythfully harte is God well apayed, ẏ hongereth alway to come vnto farther knowlege of his wyll. Such hartes shal ẏ LORD cal vnto hym, shewynge them his loue, sayeng: Sonne be of good cheare and comforte, all that is in my is for the. Yf thou haue sinned, yf thou haue offended me, remēbre ẏ I loue ẏ, truste vnto my loue, I haue payed thy det, I haue geuē myself ouer vnto death for thy sake, ẏ thou shuldest knowlege thy saluacion to be of my loue. Whan man doth begyn to perceaue this, thā fideth he cōfort & rest, & doth vnderstond how strong ẏ loue was, Pro. 18.

the which dyd subdue death. Thys loue hath God to oure behoue, that in oure nede we maye runne to hys loue, and admonysh hym of ꝑ same. And seynge God is loue, therfore cā he not forsake hymself: but wyl geue after the power of hys loue, and all that of his loue he hath promised by hys godlye worde.

This teacheth vs to know CHRISTES death in hys power, glorye, and victory, in whose loue we maye se so clearly our redempcion, and reioyce therin. O wonderfull gyftes, O incōprehensible treasure. How happy is ꝑ man, to whō it is geuē to haue a perceuerañce of thys? Who came euer to hygher saluacō? Who reioyced euer more, thā he ꝑ kād god (wich loueth vs) euen a father? Fulfeatlye doth Salomon saye: Sett me as a seale vpon thyne harte, & as a seale vpon thyn arme: for loue is as migh ty as the death, & gelousy as the hel. Hyr coales are of fyre, & a very flāme of the LORDE: so that many waters

Cant. 8.

are not able to quenche loue, nother maye the ſtreames drowne it. Yee yf a man wolde geue all the goodes of his houſe for loue, he ſhulde counte it nothynge. He that confeſſeth that IESVS is the ſonne of God, in hym dwelleth God, and he in God: & we haue knowen and beleued the loue that God hath to vs. God is loue, & he that dwelleth in loue, dwelleth in god, & god in hym. Herin is the loue perfect with vs, that we ſhuld haue a fre boldneſſe in the daye of iudgement. Herby is the ſynful conſcience cõforted, namely yf we can perceaue by fayth, that the LORD wyl receaue the ſinner to grace thorow his loue. And agayn, yf we haue made vs vn worthy of his loue, then let vs humble our ſelues before ỹ LORDE, ſyghynge for our myſdedes, and his loue ſhall conforte vs agayne. Vnto him that loued vs, and clenſed vs from ſynne by his bloude, and hath made vs kynges and prieſtes, namely, 1. Joh. 14.

vnto God and his sonne, be glory & prayse for all his goodnesse. Amen.

HEtherto haue we sayde how well God loueth vs, and how we maye truste in his loue: Now shall we shewe, that as God hath wrought and done great mercy vnto vs, euē so must ꝑ same loue worke in vs also toward God, & our neighboure, wherby loue is vttered what she is. This namely is, whan we rendre prayse, honoure and thankes vnto ꝑ LORDE God which hath made our hart wyllynge in his loue thorow the worde, so that we beleue to receaue hym, & to knowlege his loue therin. The loue of God doth worke so much in vs to our saluacyon, as we can beleue and be persuaded, that God loueth vs, & that we can reioyce in his loue onely, beyng assured, that we can optayne nother mercy nor fauour, saue only thorow his loue: ꝑ whiche he declared so louyngly toward vs in suffring death

Wherby we may be assured, that he doth loue vs without gaynsaynge: & ꝑ he wyll geue vs so muche goodnesse, as he hath promysed by his worde. As we knowlege our saluacyon & redẽpcion by his loue, so shal we yelde hym only ꝑ glory of our saluacyon. Seynge he only is a geuer of al goodnes thorow his loue, therfore ought we to glorye & retoyce in hym onely. He ꝑ could vnderstande this duely in spyete by fayth, ꝑ same shuld rest vpõ CHRIST in al peaceablenes, knowleging his saluacyõ to come by him only, & require mercy & grace of hym onely. For this cause wyll God thus declare his loue to vs, ꝑ we shuld know, how to retoyce namely, ꝑ god loueth vs, & that we know our redẽpciõ to be by his loue

Would God euery mã knewe ꝑ power of ꝑ loue ꝑ god hath toward vs for then shulde we be euer prayeng, and euer readyng scripture, that we might learne how to knowe God in Note.

his loue by his worde, and to reioyce in hym. For nother of God, nor his loue are we assured inwardly, saue onely by the worde, where vnto we geue faith and credence. And as the loue of God is in our harte, and as we knowlege his loue perfectly: so is oure harte agayne steared with loue towarde God, beynge ready & wyllynge to do all that is acceptable vnto hym: that all loue & thankfulnesse myght be recompensed him agayne, which hath heaued and exalted vs so hyghly by hym thorowe great loue: hereby do we know that God hath wrought a wōderful glorious worke in vs. Seynge the ther is no goodnesse in mā, therfore must all his dedes be assured and sealed with fayth, yt they shalbe acceptable vnto god. And in this fayth we shal beleue ỹ God doth worke in vs both to wyll and to fulfyll. It is God ỹ hath accomplyshed the worke of sal uacyon in vs. What worke of sal-

nacyon that euer we can deuyse or requyre, that hath CHRIST accõplyshed in vs. yf we beleue this, & thorowe loue vtter it, then are we iustified & saued, not for the dede or worckynge, but because we are tyghteous thorow fayth, therefore be the dedes of loue or charite tyghteous also. For a faythfull man doth alway beholde his owne tyghteousnesse in god, ascrybyng to his goodnes only all honoure: and vnto hym selfe nothynge but synne & confusyon that God onely maye haue the glorye.
Paul doth demaunde & saye: What haste thou that thou hast not receaued? yf thou haste receaued it, why makest thou thē thy boast, as thoughe thou haddest not receaued it? 1. Cor. 4.
Agayne sayeth Paul: Suche trust haue we thorow CHRIST to God warde, not that we are sufficient of our selues to thynke ony thynge, as of our selues, but our ablenesse commeth of God. The LORDE also erhor 2. Cor. 3

teth vs by Jeremy saieng: Let not ẏ
Jeremi. 9. wyseman reioyce in his wysedome,
nor the stronge man in his strength
nor the rych man in his ryches: But
who so euer wyl reioyce, let hym re-
ioyce in this: that he vnderstandeth
& knoweth me: for I am the LORDE
which do mercy, equyte & ryghteous
nesse vpon earth. All these places te
stify that we must loke vpō CHRIST
beleuynge that we be saued only by
his loue, yf we couet to seke rest and
peace in oure conscience. Therfore
doth Jeremy agayne speake confor
tably sayeng: The mercyes of ẏ LOR
Ceen. 3 DE are not clene gone, & his louinge
kyndnesse ceasseth not. His faythful
nesse is great, & reneweth it selfe as
the mornynge. The LORDE is my
porcyon (sayeth my soule,) therfore
wyll I hope in him. O how good is
the LORDE vnto thē, that put theyr
trust in hym, & to the soule ẏ seketh
after hym. Seyng now that God is
alwaye workynge w̄ his loue, ther-

loze muste we cõfesse and knowlege all our saluacyon to be onely by the wozkynge of his loue: & so doynge we geue hym onely the glozye of all the goodnes that is in vs.

This loue shall stear our hartes to fulfyll the LORDES wyll, & cause man not to remayne ydle in ỹ loue, where vnto ỹ wozde of ỹ LORD doth exhozt him so louyngly. Loue coueteth to come to perfectnes, desyrynge alway to be so mynded i loue to godward, as god by his loue is minded to vs, hõgeryng alway to be equall wt God in loue. The spzet exhozteth vs to endeuoure vs thozow loue to please God, euen as he thozowe his loue hath done well by vs. Loue is mery, & cõmeth frõ a totful hart. For loue causeth a mã to haue a good opinion of God, namely, ỹ god of his houteous goodnes hath geuẽ hi rest & hartes ease, so ỹ he must retoyce eũẽ frõ his whole hart. How cã he be sozy, yf whan he loketh vpon God,

he is fully perſuaded ẏ God loueth hym. And this is the token wherby he knoweth it: ẏ is, whā he feleth his harte to be drawen in loue towarde God. For he is ſure of a great and inestimable treaſur, that he can reſt in the loue of God, beleuynge God to be a mercyfull father vnto hym by reaſon of his tender loue. And ſure he is, that God ſhal geue hym ſo plēteous goodneſſe, as he hath promyſed hym by his louynge worde. ẏt God fynde loue in man (ſeynge he hym ſelfe is loue) then fyndeth he godlyneſſe in hym, wherfore he loueth hym ſelfe in man: and as lōge as a man continueth in this loue ſo longe can not God hate hym, nor ſeperate hym ſelfe from mā. For God is knytte and ioyned with man by hym ſelfe, and can not forſake hym ſelfe ſo longe as he perceaueth hym ſelfe in man.

Now, ſeynge mā is become godly thorowe loue, yt God the father

wolde of his ryghteousnesse cõdẽne hym, then must the godlynesse be cõdempned also. Wherfore, because God is the glorye, therfore of necessite must thys damned man lyue wᵗ God in glorye thorowe his loue. By loue haue we felowshippe with god and all that is in hym: lykewyse also hath he felowship with vs, hydynge our synnes with hym selfe, not sufferynge that suche a vessell (wherin he resteth hym selfe thorow loue) be brought to confusyon.

By loue vse we God to our pleasure, with all his gyftes, and al that is in God: for loue wylleth none otherwyse then God wyll. Man hath it not of him selfe, yf he do ony good accordynge to the wyll of God: but seynge he hath the loue of God, the same is constrayned by the spyrite of God to do nothyng saue it that pleaseth God, whom he endeoureth euer to please thorow loue. And as God alwaye delyteth in hym selfe, &

in all that he doeth: euen so wyll he also haue a pleasure in all that, whi che is done in mā thorow loue. God of his loue hath made all thynges good: wherfore all muste be good ꝯ man doth of loue. Loue is pure and cleane, and can seke none other rest or peace, saue onely in hym whiche hymselfe is rest & peace, which hath fylled his harte with ioye so louyng ly. Loue is satisfied with God only, seekynge nothynge but God. For he hath soughte God onely thorowe loue, that he myghte enioye hym in trueth.

No man can vse due loue in God, without he be sure fyrst by fayth inwardly how wel God doth loue vs, reioycyng in the same loue, and putynge all his saluacyō therin. Thus doynge he shall passe by all creatures, estymynge them as donge, coūtynge CHRIST onely his ioye, glorye, & hartes desyre. He now that vttereth ꝯ loue, (for true loue cā not

beydle) he vttereth it, ꝑ which God the louer of loue wyl haue ꝑ louyng mā to do. Paul sayth: Owe nothing to ony man, but to loue one another for he ꝑ loueth another, hath fulfylled the lawe. And agayn. The chefe sūme of ꝑ cōmaundementes is loue of a pure harte, and of a good conscience, & of fayth vnfayned. That is: yf we desyre ony goodnesse inwardly, we shall prayꝛe humbly, that we maye haue loue: for onely loue is a wytnesse that we haue fayth in CHRIST. Loue is a power wherby all oure worꝛkes are acceptable vnto God, and sufficiently tryed. Wherfore sayeth Paul: In CHRIST IESV nother is circumcision ony thynge worth, nor vncircumcysion, but fayth: whiche by loue is myghty in operacyon. Rom.13. 1.Tim.1 Galat.5.

And ꝑ we shuld knowe ꝑ better ꝑ power of loue, & so yeld oure selues to ꝑ same, therfore doth Paul shewe ful featly, what worthy dede of loue

CHRIST hath wrought in vs, (ꝑ we
shulde the better knowlege our sal-
uacyon to be optayned by loue, and
so folowynge and conterfaytynge
CHRISTES loue) sayenge: Ther-
Rom.5. fore doth God set forth his loue to-
warde vs, in that CHRIST dyed for
vs whā we were yet synners: muche
more then shall we be saued from
wrath by hym, seynge we are nowe
made ryghteous thorow his bloude
ꝑ if we now desyre to folow CHRIST
& to fulfyl his lawe, cōmaūdemētes
& gospell: thē is ther no nearer way
thē to folow him in loue. Paul doth
exhorte vs to ꝑ same very hartely,
Ephe.5. sayenge: Be ye folowers therfore of
God as deare chyldren, & walke in
loue, euē as CHRIST loued vs, & ga-
ue hym selfe for vs an offerynge and
sacrifice of swete sauour vnto God.
The cause now why man is so colde
in loue toward God, & so sore deuy-
ded frō the same, so that he hath no-
ther pleasure nor sauour in God is,

because he hath not fully yelded his harte to God, to be taught of hym, ꝑ so he myght knowe how well God doth loue hym. Of this maketh god none ꝓfyt saue onely suche as seke hym with all theyr harte, and be alwaye hongerynge to knowe God in his goodnesse.

The vnfaythfulnesse & lytle perceueraunce that men haue of God, doth cause thē to abyde in synfulnes and to hange vpō creatures. They can not rest duely vpō God, nor his benefites, by reason of theyr small vnderstandynge in godly matters: for ꝑ benefytes of God do not synke in theyr entrayles. ¶ If man could entre euen to the grounde of the benefites of God, and beholde the wonderfull & glorious workes of God, then shulde he no doute geue sentēce & verdite, that vnto such a god, and suche a LORDE onely is due all ꝓfyse, honour, and glory. Nota.

Therfore oughte man to yelde

al his wytte, wyl and wysedome to Gods maiesty, esteemyng in hymselfe nothynge saue synne and foly, without God dyd steare oure hartes inwardlye with his loue: so that we shulde perceaue noȝ desyre nought with all our harte and mynde, saue onely CHRIST our louer. Without this wysedome is it al folyshnes that is in man. Foȝ without God ther is nothyng to seke noȝ to fynde wherin man maye reioyce by ony meane. It is God onely that can satisfye mans harte, and bryng hym to loue. Paul was ioyfull in God a tyghte, what tyme he was come to
1. Corin 2. this knowlege, sayenge: Foȝ I shewed not forth my selfe amonge you that I knewe ony thynge, saue only IESVS CHRIST, euen ỹ same ỹ was crucyfyed. Oh let vs humbly beseke the LORDE, that we maye knowe hym by his loue, and reioyce ouer all the good ỹ he hath wetesafe so louyngly to declare vnto vs by

his worde. For as we knowe God by his worde in his loue, so shal our harte agayne be kyndled in loue towarde God, and shall not passe this bande. For fayth consysteth in this, namely, that we can beleue all mercy, saluacyon, and health to come freely by only loue: and ỹ we agayne vtter the same fayth thorow loue in the syght of all men. To this exhorteth vs CHRIST, sayenge: Let your lyght so shyne before men, that they maye se youre good workes, and glorify your father whych is in heauẽ. S. Peter also exorteth vs to lede an holy lyfe amõg ỹ heythẽ.

Math. 5

1. Pet. 2.

Loue doth declare herselfe by fayth, worckyng wonderously, to the ryghteousnesse and saluacyon of all such men, as knowlege God in his loue, ready alwaye to rendre hym loue and thankes agayne. Paul what tyme he hadde a tayste of this loue, and felte the power of the same, he gaue vnto thys holye loue

the glorye of all the good that is acceptable before God in mã, sayng:
1.Cor.13. Thoughe I spake with tunges of men and angels, and yet had not loue, I were euen as soundyng brasse, or as a tynklyng cimbal. And though I bestowed al mygoodes to fede the poore, & though I gaue my body euẽ that I burned, & yet haue not loue, it profyteth me nothyng. Loue is pacyent and curteous, loue enuyeth not, loue doth not frowardly, is not pufte vp, dealeth not dishonestly, seketh not hyr owen, is not prouoked vnto anger, thynketh not euell, reioyceth not ouer iniquite, but reioyceth ouer the trueth, beareth al thynges, beleueth all thynges, hopeth all thynges, suffereth all thynges. Thus much suffyseth to be spoken of the loue that God hath towarde vs, & how man is ioyned vn to God by loue. For true loue muste worke by fayth in such as god hath elect & chosẽ therto, & it causeth man

to optayne al thynges lawful, wher
foze we shall treate farther wherein
we oughte to declare, and vtter oure
loue agayne.

Seynge that we haue here sufficientlye shewed that god loueth vs, and that the same loue worketh alwaye: therfoze shall man examyne hymselfe, and searche hys entrayles whether he be come to a true loue by faythe. Faythe muste declare it selfe thozowe loue and moztyfycacyon of the flesshe. S. Jhon exhozteth vs earnestlye to a renewynge of our sinful lyfe, after that we haue receaued the wozde of the LORDE with ioye, beinge assured by faith that we may optayne mercye thozowe IESV CHRISTE, sayeng: God is light, and in hym is no darknesse at all. yf we saye that we haue felowshyppe wyth hym, and yet walke in darknesse, we lye, and do not the treuthe. But yf we walke in lyghte, euen as he is lyghte, than haue we felow- 1. Johan. 1

shyppe together, and the bloude of IESVS CHRIST hys sonne clenseth vs from all synne. CHRIST also sayeth: I am the lyghte of the
Johan. 8. worlde, he that foloweth me shal not walke in darknesse, but shall haue
Johan. 12. the lyghte of lyfe. And agayne: The lyght is a lytle whyle with you, walke whyle ye haue the lyghte, that the darknesse fall not vpon you. He that walketh i darknesse woteth not whether he goeth. Beleue ye on the light whyle ye haue it, that ye maye be the chylderen of lyghte. It foloweth: I am come a lyghte in to the worlde, ỹ whosoeuer beleueth on me shulde not abyde in darknesse. By all these aforesayde sayenges are we taught, that God hath geuen hymselfe a lyghte in oure hartes, yf we haue learned to knowe hym in hys loue by hys worde. The worde is ỹ lyght and foode of the soule, whereby the loue of God is clearlye set forth vnto vs. That we therfore be founde,

frutefull and thankefull before the LORDE, it is hys wyll to leade, yee to dryue vs wyth hys lyghte to lyghten vs, and to teache vs al that, whereby oure synfull soule maye be confoyted, and reioyce in God oure louer. Whan Dauid knewe thys lyghte, he was gladde thereof, and sange: Howe precious is thy mercye (O God) that the chylderen of men maye put theyr truste vnder the shadowe of thy wynges? They shall be satysfyed wyth the plenteousnesse of thy house, and thou shalte geue them drynke of the ryuer of thy pleasures. For by the is the well of lyfe, and in thy lyghte shall we se lygthe. Psal. 35.

Whan we haue nowe receaued CHRISTE so rychelye, and ioyfully by hys worde, than shall also the Godly worde onely be our light, guyde, and mayster, so that we shall herken diligentlye what God hath commaunded, admonyshed, and

taughte vs in hys worde. Noman feleth inwarde ioye, or comforte of the Gospell, wythout he be sure that it hath wrought euidentlye in hym the mortyfycacyon, and subduynge of hys owne synfulnesse, and ꝑ loue towarde hys neghboure. Whan it hath wrought thus in man, than perceaueth he fyrste the incomparable loue and fauoure the which god doth declare by hys worde. Moreouer, whan he hath tryed the same w the renewynge of hys lyfe, than is he sure that God hath wrought a passynge greate worke of mercy in hym. Thys knewe Dauid whan he sayde: I wyll herken what the LORDE God wyl saye, for he shal speake peace vnto hys people. ꝑ fal. 84.

Now is it euidente, and playne that God doth sende his worde, and lyghte in oure hartes, that we thorowe the lyghte in hys worde shuld knowlege all oure saluacyon, and redempcyon, reioycynge in hym only.

yf man do not yet fyxe hys syghte only vpon God, and hys loue, but seketh comfoxte ether of mens inuencyons, oz ony creatures, not retoycynge in God onely: than is it to be doubted, lest such one be not foũded a ryghte on God onely. Paull sayeth: But we wayte in the spirite of hope to be made righteous by faith. The faythfull lyueth alway in toye. Foz the iuste lyueth by fayth. Scripture wytnesseth euery where, ỹ God doth call vs, and sayeth: I am, I only am he that putte awaye synne, wythoute me ther is no saueoure. In ỹ tyme of trouble, and in the straynghtnesse of synfulnesse, than doth god beholde vs mooste of all, yf so be we seke hym wyth oure whole hartes. The soule can retoyce in nothynge ỹ is wythout God. Therfoxe seynge God loueth vs, he exhoxteth vs to putte oure confidence in hym onely, sayenge. yf ye fyxe youre syght vpõ an other, than shall ye remayne con-

Gala. v.

Abacuc. 2.

Roma. v.

Hebr. 10.

Esaye. 43

fortlesse, and ye shall serue straunge goddes daye, and nyghte, that wyll
Esaye. 32. shewe you lyttell fauoure. But my people shall dwell in the ynnes of peace, & in my tabernacle, and pleasure, where ther is ynoughe in them all. For thys cause shall man trye hymselfe whether he be mortifyed in hys owne synfulnesse, and carnal desyres. For Paull sayeth: They that
Gala. 5. are CHRISTES, haue crucifyed theyr fleshe with the lustes and desires. He shall also searche howe he oughte to behaue hymself in loue toward god, doynge it that he is sure to be acceptable vnto God, that the father may be glorifyed thereby: the whiche wyl worke wonderously thorow his loue in all them, in whome he hath powred hys worde so louynglye. Of this maye the auncyent father Symeon
Luce. 2. be an ensample, the whiche seynge the lytle babe reioiced in sprete. The two disciples also herde CHRIST,
Luce. 24. and they learned to know him with

loyfull and mery hartes.

Now shal we procede and shewe that al oure thoughtes, wytte, & wyl shall be enployed, howe we maye agayne rendre ỳ LORD al seruice, loue & thankfulnesse, after that we know what vnoutspeakeable loue, & mercy is shewed vs by him. It were vndoutedlye a greate losse yf god shuld loue vs for naught: yf his loue shuld not worke in vs, nor bryng forth the frutes of ỳ same: or yf it shulde haue wrought no saluacio in vs, whereto god hath alwaye geuen it: For than shuldgod be ydle in vs w hys loue, w his holy word, w his goodnesse, yee wal his precious giftes: Thā (I say) shulde not god haue ony glorye, nor praise in vs for al ỳ benefites, which we do possesse by his boūteous goodnesse. By ỳ frutes may it be euident what a great act god hath wrought in a faithfull harte. Therfore sayde CHRIST: I am come to kindle a fyre ỳpō earth, & what wold I rather thā Luce.12.

Iere.23. that it were kyndled alreadye? Is not my wozde hyze (sayeth the LORDE,) and lyke an hammer that breaketh the harde stone? It is sure a cõsumynge fyze bryngyng to naughte the iustes of ꝑ flesshe, and kyndlynge man to charitable dedes. Thus muste it be wozkynge, and maye not come agayn voyde, as sayeth Esay.

Esaye.55. As foz the frutes of the spirite, ꝑ be wzoughte by fayth in loue, those maye we fele in oure selues. Fyzste, ꝑf we do reste vpon CHRISTE IESV onely, reioycynge in hym onely, trustyng to hys goodnesse onely, the which he hath pzomised by his wozd Secondarly may we know thẽ by ꝑ moztifycacion of the flesshe wyth hys desyzes, namely. ꝑf we haue conquered oure selues by the loue of God, and lyue nowe in all mekenesse, and clenlynesse of harte. Thyzdlye, ꝑf we be kyndled by the afozesayde loue w mercye, and kyndnesse towarde oure nedy neghbour. To the which Pau

doth exhorte vs, sayenge: Now ther fore as the electe of God, holye, and beloued, put on tender mercye, kynd nesse, humblenesse of mynde, mekenesse, longe sufferynge, forbearinge one another, and forgeuynge one another, yf ony man haue a quarell agaynst another. Lyke as CHRIST hath forgeuē you, euen so do ye also. But aboue all thynges put on loue whiche is the bonde of perfectnesse. And the peace of God rule in youre hartes, to the whiche ye are called in one body: & se ẏ ye be thākful. Loue couereth the multitude of synnes. Hereby haue weperceaued loue, ẏ he gaue hys lyfe for vs: and therefore oughte we also to geue oure lyues for the brethren. But he that hath thys worldes goode, and seyng hys brother haue nede shutteth vp hys harte from hym, howe dwelleth the loue of God in hym? My lytle chylderen, let vs not loue with worde, nother wyth tunge: but wyth the dede,

Collos. 3. Ephe 4.

1 Petri. 4.

Johan. 3.

and with the treuthe. And agayne:
1. Johñ. 4. Dearlye beloued, let vs loue one a-
nother, for loue cōmeth of God: and
euery one that loueth is borne of god
and knoweth God. He that loueth
1. Johñ. 3. not, knoweth not God: for God is
loue. We knowe that we are tran-
slated from death vnto lyfe, because
we loue the brethren. He that loueth
not hys brother, abydeth in deathe.
Whosoeuer hateth hys brother is a
manslayer. And ye know that a man
slayer hath not eternall life abyding
Jacobi. 2. in hym. James sayeth that ther shal
be iudgemente mercyleſſe to hym,
Math. 25. that shewethno mercye. CHRISTE
in the daye of iudgemente shall ve-
rye rouglye requyre of vs ỳ dedes of
charite. Wherfore lyke a true watch
man, he doth admonyshe vs of hys
Luce. 16. loue, that he myghte draw vs to the
same, sayenge: Be ye therfore mercy-
full, as youre father also is mercy-
Johan. 13. full. And agayne: A newe commaun-
demente geue I you, that ye loue to-

gether as I haue loued you, euen so loue ye one another. By thys shall euerye man knowe that ye are my dyscypples, yf ye haue loue one to another.

By all these afore sayed places of scrypture doth the LORDE, admonyshe vs, howe we oughte to be lyke hym in loue. For fayth doth declare herselfe openly by loue, As God is the loue hymselfe, euen so is man lyke vnto God, yf he be louynge. And as God of hys loue hath redymed vs wythout oure helpynge handes, euen so must we vtter the same loue to our neghboures behofe. He therfore that hath no loue towarde his neghbour, how cã he haue ony goodnesse in him, wherby he might be acceptable vnto god, or wherin he may be equal w̃ god by loue? He ẏ fulfylleth not it ẏ god hath commaunded howe shall he optayne it of god, that which god hath promised? It is loue ẏ causeth mã, & al ẏ he doth to to be

table vnto God. Therfore speaketh James so muche of workes.

Fayth muste declare it selfe by dedes of charite, not that the workes are an occasyon of oure ryghteousnesse: for than shulde God be depryued of hys glorye, the which maketh vs ryghteous in the fayth thorowe CHRISTE, leste we shulde boaste oure selues, but rather make oure boaste of CHRISTE IESV, which maketh ỹ synner ryghteous by faith worckinge loue in man. Of thys treateth Paull very muche. When workes come from a beleuynge harte, than are they acceptable vnto God thorowe fayth: the whiche a mã doth vtter by the workes of loue. God lo-
Gene. 4. ked fyrst vpon Abel, and than vpon
Jacob. 2. hys gyftes. For thys cause sayeth James: What auayleth it my bre-thren, thoughe a man saye he hathe fayth, whan he hath no dedes? For fayth yf it haue no dedes, is dead in it selfe. Abraham is made ryghteous

thozowe wozkes (that is) the woz-
kes were coũted ryghteous by faith,
and gaue testymonye that he hadde
fayth, what tyme he wolde haue offe
red hys sonne Isaac. Therfoze sayth
scrypture. Abzaham beleued God, Gene.xv. Roma. 4. Galat.3. Iacobi. 2.
and it was counted hym foz rygh-
teousnesse. Foz thys cause shall man
searche, and examine hymselfe, whe-
ther he hath declared hys faythe by Nota.
dedes of charite, oz not: lest he decea-
ue hymselfe, thynkyng to haue faith
and loue whan he can talke and vt-
ter many wozdes of the same. Who
so therfoze fyndeth himselfe without
loue, beynge yet fleshlye mynded,
grauntynge the flesshe hys requeste,
he (I saye) is not yet come to ỹ true
faith. yf we now be come to the true
loue, than are we caried by death vn
to lyfe, and can reioyce duely in hym 2 Tessa.i.
that loueth vs. Foz this cause sayde
Paule: We prayе alwayes foz you,
that oure God make you wozthy of
the callynge, and fulfyll all delecta-

cyon of goodnesse, and the worke of fayth in power, that the name of our LORDE IESVS CHRISTE maye be praysed in you, and ye in hym, accordynge to the grace of oure God, & of the LORDE IESVS CHRISTE

I beseke the LORDE entierlye (which is onely the geuer of al goodnesse), that he wyll so lyghten and steare our hartes inwardly, that we maye reioyce a ryghte in hys loue, & rendre hym agayn thākes & prayse with a feruēt loue: though oure syn full soules be not worthye of suche loue. But thys agayne is oure comforte, namelye, that the father hathe geuen vs CHRISTE, the whiche hath geuen hymselfe ouer vnto the bitter death to declare hys excellent loue vnto vs, that we myghte knowlege out saluacīō in his loue by faith accomplyshynge hys wyll, and pleasure. Vnto hym that of his loue hath called vs so gentelye by hys worde vnto all mercye, vnto hym (I say) be

thankes, prayse, honoure, and glo-
rye, both by vs, and by all other crea
tures nowe and for euer. Amen.

¶ Hereafter shall we treate howe hurtefull the loue of the worlde is, and howe we maye despyse it.

Seynge that we haue spoken so largely of the loue ỹ God hath towarde vs, and howe stronglye the same loue worketh in vs, we shall therfore now treate how daungerous worldlye loue is: that is, that ether the worlde loueth vs, or that we loue it.

Whan man doth consydre the worlde, and all that is therin, than findeth he nought for hys soule to cõ forte, to rest, or to satisfye herselfe in. He that doth beholde the world duely, maye se that it is hurtefull, & fay-
dyng, with all that belongeth there-
to: yee al such as wil ether seke, folo-
we, loue, serue or please ỹ world must
stayne & toyne thẽ selues wt the same.
It is al vanyte & veraction of mynde Eccls. i.

that is vnder the skye. What ioye or glorye shulde man fele inwardlye, whan he consydereth that he serueth such a lord as bryngeth nought saue damnacion, hel and sinne with him. As the soule is noble, and heauenly, euen so can she fynde nothynge amonge these earthlye creatures wherein she myghte vse true glorye, and ioye. And seynge the soule cā refresh herselfe in nothynge that is transytory, therfore must she forsake al creatures, and knowlege God to be glorious in all that he hath declared, and wroughte in hys creatures: for he is wonderfull in hys power, wysedome, and goodnesse: wherebye al creatures haue receaued theyr bewty, growynge, fashyon and lyfe. The creatures call to vs sayēg: We geue nothinge that may satisfye you, saue onelye the eye syghte: By vs may ye perceaue God to be wonderfull, and glorious in all hys workes. Yf ye remayne, and abyde w̄ vs, and go not

vnto God by vs: (For he wyll be knowen in his loue by vs) than shal ye be restlesse surely, seynge we geue nought wheron youre soules maye rest. Yf man coulde consyder this dewly, then shulde he se euidently, ẏ he was neuer aryght conforted, that sought to fulfyll his lust and pleasure in ony creature. The worlde smyleth and promyseth a mā much: but seynge ther is nothynge stable in it, therfor can not it also geue ony thynge to rest vpon. Thoughe all the worlde dyd loue vs, yet shulde it not be profytable and auaylynge to our saluacyon: but rather a stoppe or lette of the same, makynge man vnworthy of the loue of God. For God doth not poure his loue in that harte, wherin the worlde with his loue is abydynge. This wytnesseth saint Jhon, warnyng vs, lest we suffre vs to be begyled of the worlde, sayeng: Se that ye loue not ẏ world nother the thynges that are in the

Sap.1.

1.Joh.2.

woꝛlde. ¶ If ony man loue the woꝛlde the loue of the father is not in hym: foꝛ all that is in ꝑ woꝛlde (namely ꝑ lust of the flesh, the lust of the eyes, & the pꝛyde of lyfe) is not of the father, but of the woꝛlde. And the woꝛld paſſeth awaye, and the luſt therof: but he that fulfylleth the wyll of God abydeth foꝛ euer. James confirmeth thys ſayenge: Who ſo euer wyll be a frende of the woꝛld, is made the enemye of God. This is the pꝛofyte that we haue by ꝑ loue of the woꝛld, namely, that foꝛ the loue of the ſame we do become enemyes to God. Foꝛ this cauſe ſayd Paule: ¶ If I ſhulde yet pleaſe men, I were not the ſeruaunt of CHRISTE. The apoſtles alſo what tyme they were choſen and ſundered, they were hated of the woꝛlde. Foꝛ it coulde not agree to be atone wyth God, and to haue frendſhippe wyth the woꝛld. ¶ If ther ſhalbe an atonement wyth ꝑ woꝛld,

Iaco. 4.

Gala. 1.

then muste ther be also a consente to his synfulnes. And bycause that nother CHRIST nor his disciples were of the worlde, nor consented to the lust of the same, therfore doth he admonishe and confort his disciples at his departynge, sayenge: yf the worlde hate you, thē knowe ỹ it hath hated me before you. yf ye were of the worlde, the worlde wolde loue his owne. Howbeit because ye are not of the worlde, but I haue chosen you from the worlde, therfore the worlde hateth you. And the prophetes all though they were hated of ỹ worlde, yet were not they sory for it. For yf they wolde haue procured the loue of the worlde, then shulde not they haue rebuked the synnes of ỹ worlde but lyued in synfulnesse with them, and forsakē God, nother shulde they haue reioyced in his spret. The loue of God no doute ouercame the loue of the worlde. This is euident in many patriarches, prophetes and Iohan. 15.

holy men and wemen, ꝑ which were al slayne for rebukyng of the worlde, and because they folowed not the lustes of it: as namely Abell, Esay, Jeremy, Helyas, Micheas, Susanna, Daniel with diuers other that haue bene slayne and persecuted of the worlde.

The worlde therfore is a wycked thynge, for it geueth nought wherin mã myght reioyce by ony meanes, but his rewardes be, synne, hell, and damnacyon: and it selfe is altogether set on wyckednes. The nature of man is cõmunely such, that it is chaunged in to it, where his loue is moost set on. But what ioye can a man vse in that thynge that is wycked of it selfe? The worldly wysedom coulde not brouke CHRIST, nother coulde the worldly holynesse rendre all glorye vnto CHRIST only: yee because CHRIST dyd rebuke wyckednesse, and fayned holynesse, therfore rose ꝑ worldly men agaynst CHRIST

1. Joh. 5

and haue determined to slaye hym. This one thynge myght of ryght open the eyen of many men. Seynge the loue of ꝑ woꝛld was neuer good noꝛ pꝛofytable, how myght we then get ony goodnesse by fulfyllyng his lustes? as Paul sayeth: What frute had ye at that tyme in those thinges wherof ye are now ashamed? foꝛ the ende of suche thynges is death. O death, how bytter is the remẽbꝛaũce of the to a man, that seketh rest and comfoꝛte in his substaunce and ryches: foꝛ death is the rewarde of syn. Whan lust hath conceaued, she bꝛingeth foꝛth synne: and synne whan it is fynyshed, bꝛyngeth foꝛth death.

Rom. 6.

Eccli 41

Rom. 6. Iacobi. 1.

Whan a man now hath well cõsydered the woꝛlde, and begynneth to perceaue that it is nothynge but vanite and hartes greke, then begin neth he to withdꝛawe his hart from it. Wheꝛfoꝛe yf he can then pꝛaye to God entierly and hartely, he shall se how gloꝛious and nobell he is esty-

med in the syghte of God, namely, that he is a vessel of synne, where as God notwithstandynge hath created hym to be a tabernacle or a temple, wherin he wyl dwel w̄ his spyrit, and all his gyftes. ¶ If he can beleue this with a stedfast fayth, than shall his harte reoyce in God, trustynge to vse suche gyftes more freely with hym. By fayth doth man se where to he is created and called, & what is promysed and geuen hym. And seynge that by fayth he doth loke for a better worlde, then this wretched worlde and vale of mysery is, therfore is not he cõtente with it: for ỹ worlde geueth his hart nothing to reioyce in. When man hath done longe and trewe seruyce vnto the worlde, he fyndeth none other rewarde, saue great grefe and heuynesse of harte. For man is made a straunger from God, and colde in loue, whã he goeth about to serue & please the worlde. Now whan he

hath once a tayst of this, and is sure that it is so, then doth he wende his harte from the worlde, sayenge: Fare well all transytory creatures, fare it well all that euer deceaued me, fare well with all thy lustes. I wente astraye whan I soughte the, I was begyled whan I tande the, I was blynde whan I set my loue vpon the, I was amased whan I pleased the, I was cōfortlesse whan I occupyed the, I was parted from God whan I serued the, I was in death whā I lyued with the, I was restelesse whan I behelde the, I was sorye whan thou gauest me noughte, I was not suffised whan thou gauest me muche, I was mysaryed whan thou madest my glad. Oh thy wysedome is folyshnesse before God, thy glyrye is heye, thy mylynge is deceate, thy bewtye is ylthynesse, thy ryches are vnstable, thy presence is without rest, thy rewarde is but death, thy ioye

endeth with sorow. He that fyndeth the leseth hym selfe, and commeth in deaths daunger. He that loued the was neuer dealt faythfully withall. He was not conforted aryghte that sought thy frendshippe. He that busyed hym to please ẏ was neuer ioyfull. He neuer reioyced aryght that reioyced in the. He neuer happened wel that was seruiable vnto the. He that folowed the dyd neuer happen well. He that knewe the aryght dyd neuer passe greatly vpon thyne amyte or frēdshippe. Thou deceauest al thy louers. Thy loue is vntrusty Thy dealyng is craftynesse. O how happy is he that neuer soughte for the: but happye is he whose hope is in the LORD his God. He that seketh God, cōmeth from death vnto lyfe: But he that loueth the worlde, falleth from lyfe vnto death. CHRIST therfore not wyllynge vs to be damned thorowe the worlde, hath warned vs of the daungers of it, sayeng

What helpeth it a man thoughe he wanne the whole worlde, and yet suffered harme in his soule? When CHRIST dyd cal ony body, thé dyd he drawe hym from the snares and perils of the world, as namely, Mathew, Zache, Mary the opé synner. CHRIST sayd vnto the yongeman: Let the dead bury theyr dead. But go thou thy waye and preache the kyngdome of God. And to another that wolde haue folowed hym he sayd: Who so putteth his hande to the plowe, and loketh backe is not mete for the kingdome of God. And agayne whan another that demaũded of hym, what he shulde do to come in to the kyngdome of heauẽ, he sayd: yf thou wylt be perfecte, go thy waye and sel that thou hast, and geue it vnto the poore, & thou shalte haue a treasure in heauen, and come and folowe me. When the yongemã herde that worde, he wente awaye Math. 16. Math. 8 Luce. 9 Math. 19. Marci. 10 Luce. 18.

sory, for he had great possessions. IESVS sayd vnto his disciples: Verely I saye vnto you, It shall be harde for a riche mā to entre in to ꝑ kyngdome of heauen. Hereby maye it be euidente that riches drawe a man somtyme to synnynge, wherfore he can not folowe his LORDE his God, to serue hym humbly. For riches & worldly loue cause man somtyme to fall to pryde and obstinacy. Nota. ¶ If the riche mā coulde vse his riches well (that is) to dispend them charitably to the behoue of his neyghboure, & in the meane season prouydyng for his owne necessite, releuinge ꝑ nedy with the rest: then shulde not his riches be hurtefull vnto hym. Abraham, Isaac, Jacob, Job, Dauid, & many other holy men and wemen haue had great riches. But seynge they haue worshipped & serued God & shewed kyndnes vnto theyr neghbures with theyr substaūce: therfore were theyr riches a furtheraūce ra-

ther the a let vnto theyr saluacyō, ac
cordyng to ỹ mynde of Tobias ỹ el-
der. Naball though he was rych, and 1.Reg. 25.
Dauid hauynge nede, requyrynge
only what it pleased hym to geue,
wold departt frō nothyng. The rych Luce. 16
glutton also wolde shewe no mercy
vnto Lazarus. Because of suche a-
buse were theyr ryches hurteful vn-
to the. Therfore sayd Paul: They ỹ 1.Tim.6
wyl be rych fal in to ỹ tẽptacion and
snare, & into many folysh & noysome
lustes, which drowne mẽ in destruc-
cyō & dãnacyon. For couetousnes is
the rote of al euel. Jesus Sirak cou-
seleth euery man also, sayeng: My Eccler. 11.
sone, medle not w many maters: yf
thou wylt be rych thou shalte not be
without wyckednes. For this cause
sayd Paul: Charge them which are 1.Tim.6
rych in this worlde, that they be not
proude, nor trust in ỹ vncertayne ry
ches, but in ỹ lyuynge God (whiche
geueth vs abundauntly all thyn-
ges to enioye them:) that they do

good, ẏ they be rych in good workes
that they geue & destribute wͭ a good
ẏ wyl, gathering vp treasure for thē
selues, a good fundacyon, agaynst
the tyme to come, that they may lay
hande on eternall lyfe. The cause
why saynt Paul doth thus exhorte
1. Timo. 6 vs, is: For we brought nothynge in
to the worlde, therfore is it a playne
case, that we can cary nothyng out.
Whan we haue foode and rayment
let vs therewith be content. CHRIST
lykewyse exhorteth vs not to be so
carefull for this short season, nother
to set an outragious loue vpon ony
creatures, sayenge: Se that ye ga-
Math. 6 ther you not treasure vpon earth,
where ruste and mothes corrupte, &
where theues breake throughe and
steale: but gather you treasure toge-
ther in heauen, where nother ruste
nor mothes corrupt, & where theues
nother breake vp, nor yet steale.
That man myghte withdrawe his

hart the better from these creatures, he shulde call oftymes to remembraunce how trāsitory and faydyng all it is, that is without God. All ỹ he beholdeth with his bodyly eyen, geueth his harte nother rest, peace, nor ease, yee it geueth nothyng saue hartes greke. Man ought also to remember that we haue here no abydynge cytie, but we hope and loke for another, the which is better by a thousande partes then all that is in this worlde. Whan dyuerse saintes dyd consyder this, they haue set the worlde at nought, seekinge theyr glorye in CHRIST only, which can satisfye his frendes with the trueth, and make them ryche with hym selfe: so that whan his frendes shal haue plenty, his enmyes shal suffre great scarcenesse. For ỹ world geueth nothing wherin ỹ louer of ỹ same cā rest and satle his mind. They ỹ haue oppressed the symple, they that haue vsed po-

Hebr.10

licyes and craftes to auaunce them selues in worldly dignities: those shall be brought to confusion at the daye of dome, and shall se that they haue procured nothynge saue hell & synne. For they wold geue no eare vnto the trueth of Gods wordes. At that tyme shall they saye: Tedious wayes haue we gone, but as for the waye of the LORD, we haue not kno wen it. What good hath our pryde done vnto vs? Or what profite hath the pompe of ryches brought vs? All those thynges are passed awaye lyke a shadowe, and as a messaũger rũnynge before. &c. Euery mã ought well to considre this, for the worldly seruice cõmeth to a bytter ende. Her ken what scripture sayeth: Yf a man lyue many yeares and be gladde in them all, let hym remembre ẏ dayes of darcknesse, whiche shalbe many: and whan they come, all thynges shalbe but vanite. Be glad then (O

Eccles. 11.

thou yonge man) in thy youth, & let thyn hart be mery in thy yõge dates folowe ỹ wayes of thyne owne hart and ỹ lust of thyne eyes. but be thou sure, that God shall bryng the in to iudgement for all these thynges.

This is ment of the louers of this worlde. For though it seme to be sõ what, truly it is nothyng (yee thoughe man lyued a thousande yeares) in comparison to it that is euerlastynge. Whan we thynke in our selues; where are the myghtye? where are the great mẽ? where are ỹ wyse men? whose name and fame hath all the worlde maruayled at. At ỹ ende haue they concluded all with death. Salomõ perceaued ryghtwell, that for all his wysedome and ryches, he was equall in dyenge vnto all other men: Therfore hath he coũted it al foolyshnesse ỹ is vnder the skye. Esay also sayeth: O my people, they Esay. 3.

that call the happy, do deceaue the. As though he wolde saye: They that prayse you here of oughte that is in you, they deceaue you. For ther is nought in man that is worth prayse, or glory. Be not proude of thy raymente, and exalte not thy selfe in the
Eccli.11. daye of thyne honoure: for the workes of the Hyghest onely are wonderfull: yee glorious, secrete, and vnknowen are his workes. Many tyrauntes haue bene fayn to syt down vpon the earthe, and the vnlykelye hath worne the crown. Many mighty men haue bene brought lowe, and the honorable haue ben delyuered in other mens handes. They that be nowe exalted, shall be brought lowe tomorow. And they that be nowe broughte lowe, shall be exalted tomorowe. It is greate folye that man hath confydence in that thynge that is vnstable and geueth no goodnesse from it selfe. Suche one buyldeth

vpon a sandy grounde, whereby his house must sodenly fall, and perishe. Suche a foolyshe body sayeth: Now haue I gotten rest, and nowe will I eate and drynke of my goodes myselfe alone. And yet he cõsydereth not, that the tyme draweth nye that he muste leaue all these thynges vnto other men, and dye hymselfe. Eccle.22.

Luce.12.

CHRIST sayd: Ther was a rych mã whose feldes had broughte forth frutes plenteously, and he thoughte in hymselfe: What shall I do? I haue nothynge wherein to gather my frutes. And he sayde: thys wyll I do: I wyll breake downe my barnes, and buylde greater, and therin wyl I gather all myne encrease and my goodes, and wyll saye vnto my soule: Soule, thou haste muche goods layed vp in stoare, for many yeares, take now thyne ease, eate, drynke, and be mery. But God sayde vnto hym: Thou foole, thys nyghte shall they

requyre thy soule from the, & whose shall it be that thou haste prepared?

Seyng that the end of the seruyce of this worlde is so bytter, and that it rewardeth his seruauntes with remorse of conscience, therfore dothe God shewe vs so greate mercye in drawynge vs so louynglye from the loue of the worlde: & that doth he, because we shulde reioyce with hym in the treuth. It is a ioyful thyng to folowe CHRIST: for he maketh hys seruauntes glad with hymselfe. But he that foloweth the worlde, fulfyllyng the synful desyres of the same: becommeth a seruaunt of synne. And Paul sayeth: that the rewarde of syn is death. Fashion not youre selues (then) lyke vnto thys worlde, but be chaunged thorow the renewynge of your mynd, that ye may proue what thynge that good, that acceptable, and perfecte wyl of God is. And this is the wyll of God, euen your sancti-

Johan. 9.
Roma. 6.
Roma. 12.
1. Thes. 4.

fienge, that ye shulde abstayne from whoredome, that euery one of you shulde know how to possesse his vessel in holynesse & honor, & not in the lust of cōcupiscence. And thatnoman go to farre, nor defraude his brother in bargenyng. For the LORDE is the auenger of all suche thynges, as we haue sayde and testified afore tyme. Nowe as the worlde and the wysedome thereof haue alwaye persued CHRISTE and hys, separatyng thē selues frō god, & fallyng to synnynge, from the leaste vnto the mooste: therfore maye we thynke ryghtewel that we also shal optayne but lyttell goodnesse of it. For thys cause dothe Syrack warne vs sayenge: My sonne, yt thou haste synned, do it nomore: but praye for thy foresynnes, that they maye be forgeuen the. Flye from synne, euen as from a serpente. For yf thou cōmest to nye her she wyll byte the. The Eccli.21

teth therof, are as the teth of a lyon, to slaye the soules of men. The wyckednesse of man is as a sharpe two-egged swearde, which maketh suche woundes, that they can not be healed. Job also speakynge very largly of the welthe of the wycked, sayeth: They spende theyr dayes in welthy-
Job.21. nesse, but sodenlye they go downe to hell. They saye vnto God: go from vs, we desyre not the knowlege of
Osee.9. thy wayes. &c. Ose lykewyse sayeth: They are gone to Baal Peor, and runne awaye fro my to the shameful Idoll, and are become as abhominable as theyr louers. For the vngracyousnesse of theyr owne inuencions wyll I dryue them out of my house. yf we were now enfourmed of ỹ wickednesse of the worlde, and knewe it well, than shulde we lyghtelye forsake it and seke CHRIST, whose loue calleth vs to the lyfe eternal: and thā shulde it be to vs that Paule sayeth:

If ye be now rysen with CHRIST, than seke those thynges whiche are aboue, where CHRIST is sittynge on the righthande of God. Set your mynde on the thynges which are aboue, not on thē thynges that are vppon earthe. For ye are dead, & youre lyfe is hydd wyth CHRIST in God. But whan CHRISTE oure lyfe shall appeare, than shall ye also appeare wyth hym in glorye. Colle. 3.

Thus haue we nowe shewed vnto you howe God loueth vs, wyth what strengthe and power hys loue worketh in vs, how we agayn shuld vtter loue to oure neghboure, and finally howe hurtefull the loue of this worlde is. I praye God now, that we maye so folowe him in loue, that our good conuersacyon and lyfe prayse the heauenlye father, that hath declared hys boūteous loue so wyllyngly, in sēdyng vnto IESVS vs CHRISTE hys sonne.

AMEN.

Here ende the two frutefull treatyses, namely, of fayth and hope, and of loue, and charite.

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